

THE DOCTRINE OF JUSTIFICATION cleared and vindicated

From *Arminian,*
Socinian, and *Popish Errors.*

Or an Answer to Mr. John Goodwins Animad-
versions upon Master George Walkers Defence of
the true sense of the Apostles, Rom. 4. 3. 5.

Together with an Examination of the said Mr. John Good-
wins Treatise of Justification.

Wherein the Imputation of Faith in a proper sense is denyed and
confuted: And the Imputation of Christs right-
eousness affirmed and proved.

By the Reverend Minister of the Gospel, Master HENRY
ROBOROUGH Pastor of *Leamers East-chap.* LONDON,
and Scribe of the Assembly of Divines.

*Respondes: Luthero; calumniam fuisse, non enim hoc sensu qui ipse singulis dicitur, si-
den id est, iustitiam fidei esse formationem nostram iustitiam, sed doctrinalem
sensu dicitur, id est, Christum fide apprehensum, esse iustitiam nostram.
Quoniam sensum doctrinalem si opponat adversarius, certe non Lutherum op-
ponat, sed doctrinam sanctam blasphemat, qui Christum expresse vocat nostram
iustitiam, Jer. 17. 19. & 1 Cor. 1. 30. Patens Castig. Bellarm. 1. 2. c. 2. p. 418.
Iustitia meriti sensu non est, tantum sanguis & mors Christi, sed completi-
tur totius obedientiae humilationis ab articulo conceptionis usque ad mortem
crucis, ad Patrem deo act. & Pass. iust. p. 186.
Etiam Evangelica iustitia si legem impletio, neque pugnat cum lege: per Evange-
lium enim Lex non aboletur, sed stabilitur, Wis. Cat. p. 391.*

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for
your sakes became poor, that ye through his poverty might be rich: 2 Cor. 8. 9.

Lately Republished, and are so be sold by John Kirtwell, at Saint Dun-
stons in Pauls Church-yard. 1670.

THE DOCTRINE OF JUSTIFICATION cleared and vindicated

From Socinian, and
Popish Errors

Or an Answer to Mr. John Goodwin's Answer
written upon John Owen's Discourse
of the true sense of the Apostolic Text

Together with an Examination of the said Mr. Goodwin's
new Treatise of Justification
Wherein the Imputation of Faith in a proper sense is cleared and
contested: And the Imputation of Christ's Righteousness
is confirmed, affirmed and proved.

By the Reverend Minister of the Gospel, **John Flavel**
Roscon Church Parson of London
and Secre of the Assembly of Divines.

London: Printed by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard, 1688.

For you know the great use of this doctrine, it is the life of the soul, it is the foundation of all Christian liberty, it is the ground of all Christian hope, it is the basis of all Christian charity.

Printed by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard, 1688.

To the Christian Reader.

IN regard of the exceeding spreading of *Arminian* and *Socinian* Errors, there is great need of some *Antidote* to be published against that dangerous *Soul-moistening*. The Reverend Author of this Treatise having with much faithfulness now finished his course did in his life time approve himself a faithful Champion of the truth both in the Pulpit and in the Press, as this Treatise which with thee are presented I do abundantly manifest. Reader, I shall not need to commend this book unto thee, only this I would let thee know, that as yet in hath not received any answer from its adversary, whether it was that he stayed for the Authors death, (as he did in the case of Master *Gerr* of precious memory) or that he could not answer it is not necessary here to determine.

The doctrine of *Justification* is such a *fundamental Article* of Christian Religion that any error about it is of a very dangerous importance.

The error that is here confuted, though in these days it may pass amongst some for a new and glorious light yet the prime abettors of it have been man infamous for heresy and blasphemy, as *Servetus*, *Socinus*, &c. These *Philistines* have thrown in much filth and earth to stop up this pleasant spring, and we are the more beholding to the Authors pains in clearing this great doctrine of *Justification*.

There

Articulus
standis &
cadentis
Ecclesie
Luther.

away the imputation of Christs Righteousnesse. Some take away the satisfaction of Christ. Some make the act of believing to be accounted for righteousness. And some fancy to themselves such a Scripturelesse Justification, that thereby God shall see no sin in those that are justified whatsoever they do. And thus this holy truth of God, like the God of truth, is crucified amongst sundry things. Our wisdom would be to labour to improve this, and all other Orthodox Treatises about this point, that we may be fed in this great truth, and not dispute away the comfort of it.

Good Reader, thou wilt finde that Mr. *Robinson* is not singular in asserting the imputation of the Righteousnesse of Christ. For the most eminent of the English, Scottish, Belgick, Germane, French and Helvetian Divines in their writings bear witness unto the truth asserted in this Treatise.

And therefore it argues that Mr. *Robinsons* adversary hath a large conscience to affirm that the opinion of the imputation of faith is the common judgement of the most godly and learned Divines of the best reformed Churches, when (as in this book is manifest,) *Linber, Melancthon, Bucer, Brentius, Chytraus, Hemingius, Zuinglius, Oecolampadi, Grynaus, Bullinger, Calvyn, Gualter, Smiler, Dancus, Zanchy, Beza, Peter Martyr, Mosculus, Pareus, Ursine, Martysse, Junius, Tassanus, Lab. Sybanius, Bucanus, Perzelius, Aretius, Chamier.* As also our learned Jewell, *Whitaker, Perkins, Abbot, Prideaux, Pemble, &c.* have in the constant tenor of their writings against Papists, Arminians, and Socinians, affirmed and asserted, that we are justified by the imputation

light. As for the other, though it may be more

1. Their current objectives and communications strategy include their dissemination for training, research, practice, and Government, where *and how* these things are done in the future and how they will be done now.

9. **Baritone** (Judge) (one of the South American) has not only been preached for, but also graduated by some of the best seminaries in America.

Edwards
Gang.

1163 The Perfection, Sufficiency, Authority and Consistency of the Scriptures is opposed by Romanists as well as Protestants.

4. Some of the Sectaries have laid aside the use of *David's Psalms*, and have brought into the Service of God Hymns and Anthems of their own composing, herein complying with the Popish and Prelatical use.

5. The Familistical opinion of the perfection of the Saints in this life, is but a shaft taken out of the Popes quiver.

St. Philip's 2nd Ser. 18th C. Sermon, "How the affairs of the world have (which has been preached by a great Secretary in London) is Bellarmine's argument for intercession for the dead."

* Edwards
Gang-;
Part. 30

¶ That successe argues a cause to be good, is borrowed out of *Zellermine*, who makes outward prosperity a note of the true Church.

C. 100
 100
 100

8. That man hath free will to supernatural good, that
John Comill disapproved for every individual man here:
There are the great errors of Rome, and yet we turned a
new light by our Asmianian Solaries, the great Patrons of
a Universalism.

9. Add to the number of the book the sum 4, 3, 5
 4 3 5

that it is to be understood in a proper and not in a metaphorical sense. What is said in his opinion do but equally with the Papists who are of the same opinion. Another Scripture, by putting a proper gloss, for a figurative sense, do establish their monstrous Tradition.

And, lest this useful Order for Trade should be buried with its deceased Author, it is now republished. And that thou mayst be established in this fundamental truth, read over without prejudice this learned and elaborate book. And my Prayer to God shall be that he would give thee the spirit of a sound mind, and the Lord who teaches his children to profit, give thee understanding in all things.

1. The first thing that is to be considered is the nature of the thing itself. 2. The second thing is to consider the nature of the thing itself. 3. The third thing is to consider the nature of the thing itself. 4. The fourth thing is to consider the nature of the thing itself. 5. The fifth thing is to consider the nature of the thing itself. 6. The sixth thing is to consider the nature of the thing itself. 7. The seventh thing is to consider the nature of the thing itself. 8. The eighth thing is to consider the nature of the thing itself. 9. The ninth thing is to consider the nature of the thing itself. 10. The tenth thing is to consider the nature of the thing itself.

11. The eleventh thing is to consider the nature of the thing itself. 12. The twelfth thing is to consider the nature of the thing itself. 13. The thirteenth thing is to consider the nature of the thing itself. 14. The fourteenth thing is to consider the nature of the thing itself. 15. The fifteenth thing is to consider the nature of the thing itself. 16. The sixteenth thing is to consider the nature of the thing itself. 17. The seventeenth thing is to consider the nature of the thing itself. 18. The eighteenth thing is to consider the nature of the thing itself. 19. The nineteenth thing is to consider the nature of the thing itself. 20. The twentieth thing is to consider the nature of the thing itself.

21. The twenty-first thing is to consider the nature of the thing itself. 22. The twenty-second thing is to consider the nature of the thing itself. 23. The twenty-third thing is to consider the nature of the thing itself. 24. The twenty-fourth thing is to consider the nature of the thing itself. 25. The twenty-fifth thing is to consider the nature of the thing itself. 26. The twenty-sixth thing is to consider the nature of the thing itself. 27. The twenty-seventh thing is to consider the nature of the thing itself. 28. The twenty-eighth thing is to consider the nature of the thing itself. 29. The twenty-ninth thing is to consider the nature of the thing itself. 30. The thirtieth thing is to consider the nature of the thing itself.

31. The thirty-first thing is to consider the nature of the thing itself. 32. The thirty-second thing is to consider the nature of the thing itself. 33. The thirty-third thing is to consider the nature of the thing itself. 34. The thirty-fourth thing is to consider the nature of the thing itself. 35. The thirty-fifth thing is to consider the nature of the thing itself. 36. The thirty-sixth thing is to consider the nature of the thing itself. 37. The thirty-seventh thing is to consider the nature of the thing itself. 38. The thirty-eighth thing is to consider the nature of the thing itself. 39. The thirty-ninth thing is to consider the nature of the thing itself. 40. The fortieth thing is to consider the nature of the thing itself.

41. The forty-first thing is to consider the nature of the thing itself. 42. The forty-second thing is to consider the nature of the thing itself. 43. The forty-third thing is to consider the nature of the thing itself. 44. The forty-fourth thing is to consider the nature of the thing itself. 45. The forty-fifth thing is to consider the nature of the thing itself. 46. The forty-sixth thing is to consider the nature of the thing itself. 47. The forty-seventh thing is to consider the nature of the thing itself. 48. The forty-eighth thing is to consider the nature of the thing itself. 49. The forty-ninth thing is to consider the nature of the thing itself. 50. The fiftieth thing is to consider the nature of the thing itself.

51. The fifty-first thing is to consider the nature of the thing itself. 52. The fifty-second thing is to consider the nature of the thing itself. 53. The fifty-third thing is to consider the nature of the thing itself. 54. The fifty-fourth thing is to consider the nature of the thing itself. 55. The fifty-fifth thing is to consider the nature of the thing itself. 56. The fifty-sixth thing is to consider the nature of the thing itself. 57. The fifty-seventh thing is to consider the nature of the thing itself. 58. The fifty-eighth thing is to consider the nature of the thing itself. 59. The fifty-ninth thing is to consider the nature of the thing itself. 60. The sixtieth thing is to consider the nature of the thing itself.



To his Worshipfull, loving, and
well beloved friends, Alderman Bunce
and his loving Comfort Mistris

Sarah Bunce.



ADAMS sinne was a great
one doubtlesse, I thinke the
greatest of all; some except
the sinne against the holy
Ghost. I am sure the whole
Creation groaneth under it, and travelleth as in
paine for it at this day; especially the little
world, mankind: The evils which are up-
on our bodies, soules, goods, names, are
hence. Hence diseases on and in the body
innumerable, the freeing us from which,
and putting it in an equall temper, taketh
up the Art and industry of the Physitian;
and when he hath done all, there will be
a dissolution of that earthly house. *Dust
thou art, and into dust shalt thou returne againe.*

The divine is Gods speciall ordinance
for the soule, & (blessed be God) there is a

compleate remedy in that way for the soule, the saving of the soule, beginning, consummation, and body too in the glorious resurrection, the salvation prepared to be revealed in the last times.

A maine part of saluation is Justification, just making, by it such as beleeve are holy, unreprouable, unblamable in Gods sight, white as snow, and white, perfected forever, so are all those that are sanctified. God dealeth with them as such, pardoneth all sinnes, freeth from guilt and punishment properly so called, whatsoever is compensatory or satisfactory, and giveth them eternall life.

Hence peace with God, rejoycing in hope of glory, glorying in tribulations, against Adams sin, the death caused by it, servitude to sinne, freedome from righteousness, the power that was, and the reliques, yea and those of omissions, & commissions, against the worlds accusations, condemnations, the Devill and conscience. It is God that justifieth, who can condemne, who can lay any thing to their charge? Physitians agree not about the cure of the body, nor Divines about this of the soule. Some differences there are about other things,

things, the speciall is about that by which, the forme, or what is instead of it; some give it *faith imputed in a proper sense*, so the *Animadverſor* I deal with sometimes, sometimes remission of sinnes, both which he calleth righteousness, (righteousnesse is confessedly necessary to justification.) Papists to faith, hope, and charity; both make Christ the meritorious cause. It is his merit whence *faith is imputed* and *justifieth*, faith one; his merit, that *faith, hope, and charity, justifie*, to the other.

I deny faith, hope, and charity; yea, faith alone in a proper sense. Though I allow faith to be the instrument applying, that by which, I professe my selfe a friend of *imputation of the Active and Passive obedience of Christ*; that, as that obedience is the meritorious cause, so the matter, and that imputed, given or applied by God, the formal cause, or that which supplieth the place thereof: whilest some have beene busie about other controversies of our times, and others in an eager persuite of war, I (having a little more leisure then ever before, not used to be idle) have laboured in this con-

troverſie the clearing of it. My firſt and laſt thoughts of ſome to whom I ſhould Dedicate this, pitched on you both, and I deſire you to take it as a pledge of unfeigned love and thankfulnes for many loving kindneſſes, for conſtant friendſhip. I hope the cauſe (being the conſtant tenet of all Proteſtants againſt Arminians and Papiſts) will defend it ſelfe; It is Jeſus Chriſts cauſe, he will never leave it. If in your peruſall of it, it ſhall contribute to your eſtabliſhment, to your peace and comfort in life & death, to your boldneſſe in ſtanding before Gods tribunall here and hereafter (which was *St Pauls* deſire, and the praſiſe of all that did ever ſo ſtand) I ſhall have mine aime in this mine intituling it to you both, whom I truly love, which I earneſtly deſire and pray for, reſting ever yours in all ſervices of love to be commanded,

April 3. 1643.

HENRY ROXBOROUGH.



To my Reverend Bre-
thren, the Ministers of Gods Word
in the City of London, with all others
labouring in that worke of the
Lord in other parts of
this Kingdome.

Reverend Sirs,



O U have here presented unto your
view, *Animadversions* on Mr. *J. G.*
Animadversions, and an examination
of his whole Treatise of *Justification*.
He hath appealed to some of you, and
I appeale unto you all. He asserteth the *imputation*
of *faith* for *righteousnesse*, and that in a *proper sense*,
denying the *imputation* of *Christs* *righteousnesse* to
Justification.

Though he granteth *faith* imputed, to be that
whose object is *Christ*, p. 6. Tr. 1. and that it is its
office to bring us to fellowship with *Christ*, and of that
justification and redemption which *Christ* hath purcha-
sed, p. 5. ib. and that it is essentiall to it to lay hold on
Christ, p. 14.

Yet he asserteth this *faith* not to be taken figura-
tively by a *Metonymy* or *Metalepsis* with respect to the
object, because it laith hold on *Christ* or *Christs* *right*-
eousnesse, Tr. I. p. 14. but properly and formally, p. 22.

Yes, he saith, neither is the right
way of the Lord, nor the faith, or justifying,
or sanctifying, or glorifying, or any of the va-
rious (or several) of such used in Scripture) is not to
be found in the last mention, p. 38. The Scriptures
make not the last mention, because the last intimati-
on of the Lord, is, that he is a singular person,
and the Father, Son, and Holy Ghost, of Christ,
is, to be done, in a love, and

And though he felt a certain responsibility to himself, let him look to it, if he had the right-
eousness of Christ wrought in his heart, as well
as other things revealed and written in the Scriptures,
and is of nearer convictions than other things in the
man, he should bring forth a good D O F.

And that the Government proposed the right of suffrage of Chinese or denaturalized Chinese, in 1902, which is a fundamental principle. It is only to be termed a partial liberty of franchise, because the right to be exercised is not universal. Furthermore, the same principle

Yeast was, he believed by John's faith as the Turks
and Mohammedans, p. 39. and so the creation of the
world is propounded to be believed, and that Cain
was Adams' younger brother.

11. When as he declareth the righteousness of Christ, that shall be imputed unto us for righteousness, he addeth, I trust in that for which righteousness is imputed, p. 17. that is, is pronounced that our faith should be imputed for righteousness unto us, p. 18. plainly. The merit of Christ or of his righteousness hath so far prevailed with God as on behalfe, that by or upon our faith we shall be accounted righteous before him, which is effect in the same truth which we maintain, viz.

That

The Epistle.

That God for Christs sake, or Christs merits sake doth impute our faith for righteousness unto us, p. 11. and then, in this sense onely, and not any other, may the active and passive obedience of Christ be said to be the righteousness by which we are justified, p. 13.

This faith (not in a figurative, but proper sense) is required and accepted for righteousness, and hath the same favours, rewards, and priviledges upon the tender of it that should have beene given to men in regard of that legall righteousness had it beene fulfilled, &c. p. 15. 16. It is as good, p. 6. as available and effectnall to justification, p. 15.

It is all that God requires of men to their justification in stead of the righteousness of the Law, p. 92. And therefore if God shall not impute or account it unto them for this righteousness, it should stand them in no stead at all to their justification, p. 92. Yea,

He calleth it from Phil. 3. 9. a righteousness which God himselfe hath found out, and which he will owne and countenance & account for righteousness unto men, and no other but this, p. 36. the righteousness there mentioned is as being and standing in faith, &c. and he calleth it a righteousness which will certainly carry it, notwithstanding all the unlikelihood and seeming imperfections of it, and that the thing is fully concluded and established with God accordingly, ib.

This is the Helena he contendeth for, in Preaching first, and now in Print. The condition appointed by God, and required on mans part, in opposition to Christs righteousness, the object, which he denieth the object of this faith as justifying, p. 38. In this which is but inherent righteousness, a weake and imperfect righteousness, which must have help

to make it accepted, if ever it be so, in this I say will he be found not that which is by faith as an instrument, received and put on, and would have us to be so too, which God forbid. It will not stand us before Gods tribunall, his friend *Pareus* calleth it *Blasphemy against the holy Ghost*, as in the front is shewed, the Apostles text is for *faith of Christ*, and his righteousness, his righteousness being that which is imputed, *Rom. 4. 6. 11.* as I shall fully shew.

It is observable, that this which is here by him established, is notwithstanding by him also in effect confounded with remission of sinnes which with him *formally justifieth*. This he calleth the *imputing of righteousness*. To shew that God hath no other righteousness to conferre upon a sinner, but that which stands in forgiveness of sinnes, *Tr. 2. p. 7.* That righteousness which God is said to impute unto men through faith, is nothing else (being interpreted) but the forgiveness of sinnes, *Tr. 1. p. 75.* this (he saith) hath the priviledges, though not the nature of a perfect righteousness, *p. 76.* But let that passe, being fully considered in due places.

Againe, the thing he mainly opposeth, is the active obedience or righteousness of Jesus Christ, of this he saith, *amongst the variety of the objects of faith in the Scriptures, there is not the least mention as before.*

And (establishing the passive obedience as the meritorious cause imputed in its effects, now faith, now pardon of sinnes) telleth us, *That if Christ had fulfilled the Law for us in our steede, there had bene no occasion of his dying for us, and that there is*

The Epistle.

no light clearer then this, Concluf. 7. Tr. 2. p. 10.

Yea though he calleth it an efficient remote, not immediate, qualifying him so, but having no immediate influence, Tr. 2. p. 69.

Yet it is not *causa sine quare*on, with him; *Causa sine qua non*, is *causa stolidæ & ociosæ*, ovelly present in the action, and doth nothing therein, as Dr. Abbot against Bish. p. 497. *Causa sine qua non, non est causa*, as the Logitians. This is a remote efficient confessed, and so *causa*.

And for the active obedience of Christ in the production of this effect, Justification, Mr. *John Goodwine*, seemeth to me to say enough to establish it in good earnest, and to have no cause of excluding the same, which yet he often doth.

We deny not the righteousness of Christ in it selfe, rather we suppose and establish it, p. 16, neither the absolute necessity of it; neither the meritorious efficiency or causality, in respect of the Justification of a sinner, p. 16. but beleeves, &c. we are justified for the merits sake of Christs righteousness, there being a full consideration in it, why God should justify those that beleeve in him: It is true, he meaneth the Passive righteousness chiefly, p. 16. which doth not exclude the Active.

Yea, that it falling into the Passive, and considered in conjunction with it hath influence into, and contributeth towards the justification of a sinner, as acknowledged on both sides; p. 7. That, together they may be called a righteousness; for which; but at no hand with which we are justified, p. 62. Wherefore they must be both together included or excluded, and in the same sort.

He will not have the Active and Passive righteousness separated in respect of this common effect justification, p. 132. and saith, as the Active separated will not profit, so neither will the Passive it selfe be found it selfe, that is an atonement or expiation of sinne according to the will and purpose of God, except we bring in the Active to it, p. 132.

And elsewhere, Though it be not satisfactory simply and directly in it self, nor contributing any thing by way of merit towards the justification of a sinner, so that God is moved thereby to justifie any man, (these are his hungry and cold, if consistent, expressions) Yet it cannot be denied — but it hath a moving efficiencie — qualifying in part the Sacrifice of Christ for the fulnesse and height of acceptation with God, Tr. 2. p. 81. It was of absolute necessity to qualify and fit the Sacrifice for the Altar, to tender him a person meete by his death, and Sacrifice to make an atonement. — The absolute holinesse and righteousness of the humanity it selfe was of necessary concurrence therunto, p. 201.

There is great weight and moment in the righteousness of Christs person, to assure or secure the consciences of men concerning their justification by his death — It qualifyeth his person at least in part for that meritoriousnesse of his death, which may stand the world in steed for their justification, p. 204.

He acknowledgeth the infinite perfection and worth of it, p. 87.

And that the habituall holinesse of his person and morall righteousness or Active obedience of his life — are essentially and directly requisite to make his death and sufferings, Justification and life and salvation to them as hath beene further opened in the former part
of

of this Treatise, Tr. 2. p. 54. These are to be considered.

It is true he teacheth us, that Christs Active obedience, that of nature and life were due for himselfe. But will not confiden that what is due cannot merit, he that doth all is but an unprofitable servant, he hath done but what he ought. And if the merit be destroyed, how can it make Christ a Priest, or his Sacrifice an atonement: how is it in its selfe an atonement or expiation of sinne as before?

And what is become of our justification and salvation, yea of the glory of Christ?

You shall read dangerous doctrine about the imputation of Adams sinne, that it is ours but in the effect, not the sinne is selfe, as his opinion is also of the imputation of Christs righteousness, as if our spirituall death in which we were borne, supposed not our sinne, Adams, ours sinne by imputation.

Of Adams sinne he saith, (extenuating it much though he saith he doth it not) It is a sinfull stumbling or mis-carrying. Not out of envie, malice, or other sinister end or intencion, which are the maine aggravations of a sinne, and raising the offensiveness of it to the greatest height, but out of an inconsideratenesse or incogitance, which though it be no cloake for sinne, yet is it a roote of the least bitterness or provocation from whence it is lightly possible for sinne to spring, Concluf. 10. p. 19. 20. 2. Tr. Are you of this opinion of Adams sinne? I think otherwise, and in due place shew it.

And what doe you conceive of this in his fourteenth Concluf. The sentence or curse of the Law was

The Epistle.

not properly executed on Christ in his death. But his death was a ground or consideration to God whereby to dispence with his Law, to let fall or suspend execution of the penalty or curse therein threatned. — Neither did God require the death and suffering of Christ as a valuable consideration whereon to dispence with his Law, towards those that doe beleewe more, or so much in a way of satisfaction to his justice, then his wisdom; for God might with as much justice have passed the transgression of his Law without consideration or satisfaction, p. 33.

What I conceive I tell you in due places. I beseech you interpose your selves to the settling of our brother. I perswade my selfe and know many of you are the same with our learned reformed Divines, who whether they are for that I oppose, and in that name enemies of this imputation, I leave also the world to judge.*

I professe my selfe amongst the friends of Imputation (as Mr. G. calleth us, 2. Tr. p. 147.) of the Active and Passive obedience of Christ; the opinion he holds, I also hate, (I thanke Christ) and as yet see no cause to change my judgement.

If Mr. Goodwine hath yet more to say in this cause, if he be more succinct, replying in a Christian and brotherly manner (which I earnestly desire) he shall finde me *cedere nescium*, ready for a further triall; and if in any thing I shall not agree with others, my reverend Brethren, and they shall lovingly advertise me of it; they shall finde me a lover and imbracer of the truth shewed; *Homo sum, nihil humanum à*

me.

The Epistle.

*me alienum puto. I doe not willingly erre, a-
gainst all my failings. Thanks be given to God
for our Lord Jesus Christ, the Lord our righteousness.*

Your weakest Brother and
Companion in the work
of Jesus Christ,

HENRY ROBRUGH.

The

1861

we always said, I do not willingly give up
any of my friends, I shall be glad to see
you and I shall be glad to see you.

Your friend, Richard

Compton

of the City

Henry K. K. K.

The

**The Doctrine of Justification cleared by
Animadversions on M. John Goodwins Animadver-
sions upon M. George Walkers Defence of the
true sense of the Apostle Rom. 4. 3, 5. &c. con-
taining the two first Chapters of his
*Treatise of Justification.***

Sect. I.



THe Doctrine of free Justification is worthily, highly esteemed of, by all Orthodox Divines. As by Heretiques, (a) it is principally called into controversie: so by the other against them hath it been maintained: When as they have entred lists with them, they have set the same amongst the chiefest Articles of Christian religion. The truth thereof professed and maintained in the *Reformed Churches against Romanists*, I finde stiled by one, (b) *the doctrine of Christ and the Apostles of the chiefe Article of Salvation*: who afterwards leaveth this also upon record concerning it. c *Justification is a principle and hinge (as Bellar. with Pighius ingenuously confesseth) on which depend, or in which all controversies betweene us and the Pontificians are insouled. Patens calleth it, (d) besides others most necessary; and giveth this reason. (e) For this question (of the formall cause of justification) is one of the greatest, in which sacred Theologie is separated from Philosophy that is humane, the Gospell from the Law, the Church of Christ from Jews, Turks, Pagans; Protestants from papists. f It was, saith he, &c. is the chiefe cause of the divorce which the Protestant Churches were insouled to make from the Roman Papacy. Learned Junius calleth it (g) as it were the kernell*

The worth of the doctrine of free justification.

a Præcipue in controversiam vocatur.

b Doctrinam Christi & A-

postolorum de præcipuo salutis articulo Dr.

Prid. Lect. 5. de justif. p. 143.

c Justificatio principium est & cardo (ut

ingenuè cum Pighio agnos-

cit Bellarminus de justif. l. 1. c.

4. a quo pende-

nt, vel in quo versantur omnes inter

nos & Pontificios controversie.

f. ib. p. 148.

d Præter cæteras maximè necessarias.

e Est enim

quæstio hæc (de formali causa Justificationis) una ex maximis quibus sacra theologia a Philosophia humana, Evangelium a Lege, Ecclesia Christi a Judæis, Turcis, Paganis; Evangelicia a Papatu separantur. (f) Castigar. de justif. p. 364. Potissima fuit & est causa divortii, quod Ecclesie Evangelicæ annis ab hinc 97 a Romano Papatu facere coacti fuerunt. ib. p. 364. (g) Velut nucleus Evangelii & Consolationis caput. Thef. 11.

(b) Gerhard. l. de iustif. p. 433 in fol. p. 2. Hic locus est tanquam arx & præcipuum propugnaculum totius doctrinæ & religionis, quo vel obscurato, vel adulterato, vel subverso, impossibile est puritatem doctrinæ in aliis locis retinere: salvo autem hoc loco, corrumpunt per se omnes idolomania, superstitiones & quicquid est corruptelarum in omnib. aliis locis. Ger. ubi supra, ex Chem. & Luitero.

(i) Hic locus est præcipuus in doctrina Christiana. Chemnit. exam. 231.

(k) Cum migrassem peccatis & per opera affinis essem & conjuncta tenebris, me pulchram fecit per dilectionem suam pulchritudine commutata cum mea pur-

itudine. Inde enim transitis sordibus meorum peccatorum, me sua puritate impertit, efficiens participem suæ pulchritudinis. *Haima in Cant. Greg. Nissen.* (l) In statu quo.

of the Gospel, and head of consolation. (b) Gerhardus, *This place is as a Castle and chiefe Fort of the whole doctrine and religion, which obscured, or adulterated, or overthrown, its impossible to retaine purenesse of doctrine in other heads; this being safe, idolatries, superstitions, and all corruptions else, fall to the ground by themselves.* (i) *This head is the chiefe in Christian doctrine, as Chemnit.* It especially setteth forth the free grace of God, and declareth his righteousnesse. It is the chiefe of those that glorifie Jesus Christ; It setteth and keepeth the Crowne on his head. Its a foundation of solid peace and comfort to Christians whilst on earth. In sanctification the streames run very muddy at the best, here they are liquid, alwayes very cleere, from hence peace and comfort flow; inflow into the heart and defuse themselves through their life: the soule is at peace with God and with its selfe, and hence it glorieth in the saddest condition, as appeareth by the word of God, examples in Scripture, and the swete experience of Gods Saints. If ever the soule did leape, was of good cheare, and comforted, that was the time when as God justified it; when as that was discovered unto the soule, with the bottoms and foundations thereof. Here all doubts are answered and scruples satisfied and removed: for hereby such a man is not onely invested with the great priviledges of a man perfectly righteous, deliverance from death and condemnation, acceptation into favour with God, as *Mr. John Goodwin. 1 cap. p. 55 Edit. Walk.* to which I may add a Long, &c. But also made white, though before as blacke as a coale; though before as Scarlet, as *Crimson:* as *Sumlet* in regard of the bloody Die of sinne, yet then white as snow, *white as snow, whiter then the snow.* Christs (k) *be-lieved is wholly faire, and there is no spot in her; they that are Christs are presented holy, unproveable, and unblameable in Gods sight, exactly just and perfect; perfected for ever, com-plete in Christ, and hence sinnes are pardoned. I cannot say, they are (l) in the state they were before, the state of inno-cencie, by pardon (as some) which cannot be in regard of*

inherent righteousness in this life; which if it were in them would be but justification by inherent righteousness, *Papery*, but by that which is farre exceeding, even the most perfect and exact righteousness and obedience of Jesus Christ. By this is the true beleever Just before God as Christ is, the beleever in him. (m) *We are alike just, because with the same righteousness, though not equally, and in the same manner: He subjectively, we imputatively, He of his owne, we of his bounty.* This judging of God and account, is according unto truth: deliverance from sinne and condemnation and acceptance to the favour of God follow righteously here, God's just in justification: Here feares, questions, doubts, &c. which are and may well be where there is nothing but inherent righteousness or faith in a proper sense, which are and arise in the minds of men, still moving men to aske where is the righteousness, are calmed and answered rationally. Here (if I be called to an account) I have to answer to scrupulous conscience, to the Devil, to God! which will serve before God and is good in his righteous fight: a strong ground of comfort both in life and death. All Christians have experience (n) *in a conflict; of how great esteeme to papists themselves in a conflict?*

In all which names as a Christian, as well as a Minister of Gods word, I (the least of many thousands) may not be blamed if in this cause, for *keeping the Crowne on the head of the Lord Jesus Christ* I appeare and encounter gainers.

When as the whole world standeth engaged in this controverſie ile not withdraw my selfe. He give this golden Apple to none but Christ. If ever there was in me that which is as new Wine, bubling and striving to have its vent; If ever any word of the Lord was in me as fire, it is this, and it must have its vent. I have beleevd and spoken comfort to others from hence, and Feannot but speake in this cause, especially being called thereunto.

Self. 2. I take not upon me the honour to be a defender of him who hath engaged himselfe in this cause, he is

(m) *Equè justifimus* (saith that learned Dr. out of the Chaire) quia eadem justitia, licet non æqualiter, & eodem modo; Ille subjective, nos imputative; ille de proprio, nos de illius largitate. Dr. Frid. ubi suprap. 171.

See Master John Goodw. as by Mr. W. & Mr. W. from p. 55. to 62.

(n) In agone; in agone quanti Papistis? saith Pareus, castig. de Justif. p. 363.

(p) Veniam
petimus dabi-
musque vicif-
fun.

an old Souldier, and I think his work will beare him out. But as a wel-wisher ile offer my mite; and doe humbly crave leave of Master *John Goodwin*, to consider his reply to Master *Walker*, as I finde cause in his Animadversions, to animadvert, (p) *We crave leave and will give it in like manner.* In this let me be pardoned if I doe not walke in the same steps of Master *Goodwin*, that I professe the contrary in the beginning, (it is what he delireth in his second booke) that I Animadvert not on *some* and those the looser and fouler passages of his reply, as he professeth in the Frontispice of his booke, and promisseth to doe to Master *W.* I conceive that evilly to conduce to the cause, as well as to the Authours honour and worth, and respect in the world, and that it is but an indirect way to steale hearts after the Author of the Reply.

a.

It is no praise in a Reply to meddle but with some passages, much lesse with the looser & fouler passages: That is but a kind of cowardize, as the falling on lame, wounded, stragling parts of an Army: to leave the Army we should oppose in full strength. Little honour is gotten by the Captaine that doth and glorieth in this. These might have beene neglected with more honour. The soundest and fairest passages in which strength lieth, should have beene his ambition, not loose and foule ones, much lesse the fouler and looser passages. It is ominous, indeed a stumbling on the threshold.

b.

O that there were not too manifesta truth in that passage of your Animadversions, and that so much paines had not beene spent about foule and loose passages, there had not beene so foule and loose a *Recipe*, the reply had not beene so full of foule and loose passages, much labour might have beene spared by him that replied, and those that read and answer the same. I know not who can reade with comfort, or content. It suted not with a grave Divine, or so waighy a matter as the chiefe Article of salvation.

See the Front
of Master G.
book.

It was not now a time in that manner to laugh or dance, in that manner to speake, to warre with such weapons;

pons; the Scriptures cited in the front are but abused. It was not a time of love, it relieth of somewhat else, it will have a time of weeping and mourning before there be solid peace; such veines, how rich soever, yeeld much vanity; such *jesting is not comely*: the Prophets practise will not patronage such ironies as abound here. Our times have beene times of licence under the name of recreation: and mans nature is foully degenerated that can recreate it selfe thus: It is not wisdom to make a pastime of sinne. The labour and strength to which, may well be suspected that is thus repaired. It were evill in transient words, for which yet we must give an account; it is worse in published bookes, which may continue with the world. It is an evill example, some adversaries will laugh, others blaspheme, the Lord give repentance for it to him that did it, and those that take pleasure therein.

You will say, he was provoked: It should not have beene, had it beene so, *wise men should have borne with such* as they account *fooles*; and it was neither wisdom nor strength to be overcome to such evill; *evill should have been overcome with good*; this had beene to be approved of men, and acceptable to God. My profession is not to meddle with impertinencies, or to rake in fouler and looser matters, but in a humble manner to follow the cause, as God shall inable.

Nunc itaque & versus & cetera ludicra ponam;

Quod verum atque decens curro & rogo, & omnis in hoc sum.

Neither will I be a Patron of any evill word in any man, words against the person of a brother, or Christian man, let evill words be applied to evill things, and so farre forth I cannot much blame Master *Walkers* language. *M.W.* hath written or spoken little that way which hath not beene written long before.

I could present the Reader with a large catalogue of such speeches.

The censure of others,

Sibrandus Lubbertus against *Berius*, that Prince of the *Arminians* band as you please him; holding Justification by faith in a proper sense against the figurative sense, which is yours, calleth it (q) *Detestable and abominable doctrine*. (r) *The damned heresie of Servetus*. (s) *Socinus his blasphemy*. (x) *The damned phrenesies of Servetus*. (n) *Servetus before you delivered in, so did Socinus and Ofterodus, where he also citeth Beatus a witness that Arminius jumpeth with him* (x) *Taken out of the blasphemies of Servetus and Ofterodus, which all our Churches detest*. (y) *The abominable and accursed heresie of Servetus and Socinus, which is worselthen Popish errors*. (z) *I say it is a blasphemous and ibious and foure times execrable heresie*. (a) *This thy position is the cause why I conclude, if you will be like your selves, you must as length with Servetus, Socinus, and Ofterodus, destroy wholly the merits or satisfaction of Christ, and that you say that Christ neither assumed righteousness to us, nor that we are justified by the righteousness of Christ imputed to us, for to what end is the righteousness of Christ if it bath not in it force to justifie?* (b) *You write those things from whence those wicked and blasphemous abominations of Servetus, Socinus, and Ofterodus, doe necessarily follow*. (c) *We heare every where learned men say that the Authors of this opinion have not enough put off Popery, they plainly say justification by faith in a proper sense, that is, our worke, to be the reliques of Monkish Pharisaisme. This is certaine that Socinus and Servetus before him borrowed this of the Papists*.

(q) *Detestabile & abominabilem doctrinam, Epist. p. 1.*

(r) *Damnatam Serveti heresin, p. 5.*

(s) *Socini blasphemiam, p. 29. 33. 58.*

(x) *Damnatos Serveti furores, p. 26.*

(u) *Tradidit ante vos Servetus, fecit idem Socinus, & Ofterodus, ubi etiam Arminium secum sentire testem citat Berium, p. 6.*

(z) *Ex Blasphemius Serveti & Ofterodi, quas omnes Ecclesiaz nostrae detestantur, desumptra, ib.*

(y) *Abominabile & execrabilem Serveti & Socini heresin quae papisticis erroribus deterior est, p. 116.*

(r) *Dico esse blasphemiam & tenet quaterque execrabilem heresin, p. 121. (a) Hae thesis est causa quare statui vobis, si tamen vobis ipsis constare vultis, necessario eo tandem deveniendum esse ut cum Serveto, Socino, Ofterodo, meritum sive satisfactionem pro nobis laetam omnino tollatis, dicatisque neque Christum nobis iustitiam peperisse, neque nos ipsius iustitia impetrata iustificari, p. 85. Illi negant Christum meriti esse satisfactionem pro peccatis nostris, ut denique negant illum satisfactionem nobis imputari, & nos illa nobis impetrata iustificari. Ita tibi faciendum est, p. 87. Quorsum enim iustitia Christi si non habet in se vim iustificandi, & si nos non iustificat? ib. (b) Ponis illa in his literis ex quibus impia illa & blasphemia Serveti, Socini, & Ofterodi deliquinata necessario sequuntur, p. 87. (c) Passim audimus viros doctos dicere Authores huius opinionis Papismum non satis exuisse; quid si sine diuina iustificatione ob fidem proprie sic dictam, hoc est, ob opus nostrum, esse ex reliquiis Monachalis Pharisaismi. Hoc certum est Socinum & ante cum Servetum hoc a Papistis mutuatum esse, &c.*

(d) I deny not the Author of this writing to thinke with us and Papists, Christ to have satisfied for us; but which is grievous, whilst he proveth this justification by faith in a proper sense, he giveth such arguments by which the merit and satisfaction of Christ are overthrown. (e) Those that write these see the passage easie from this new Samosatenisme to Popery.

Consider how neerely these may concerne you Master G. who deny professedly the imputation of Christs righteousness to justification as Socinus doth, which yet *Bertius* professeth, p. 104.

(f) If I should follow I should follow not the truth, but a lie, not God, but Socinus, Servetus, Oserodus. (g) I wish the earth might open its mouth and swallow me up rather then I admit it.

Beza (as Master W. citeth him) calleth it blasphemy, *Malter Forbs de justificatione*, grosse impiety in placing it either in whole or in part in our righteousness as it is our owne worke, seeing by no worke of his owne can man possibly be justified, p. 78. and p. 80. he saith, by this we may perceive that the opinion of those men who place our righteousness in faith properly taken as it is the act of our heart, without relation of it, as an apprehending instrument to Christ, is much more pernicious then the opinion of the Papists, p. 80.

Now it is certaine that if God should justify us either by the workes of the Law, or by faith as it is a worke or habit in us, God could never be seeme to be just in justifying of us, p. 29.

Which opinion can never be maintained with Gods honour, p. 163.

He calleth it a dangerous error, p. 171. and a manifest error, p. 193.

Hearken to *Pareus* (h) who saith, Which (Metonymicke) sense if our Adversary (*Bellarmino*) opposeth, truly he doth not impugn Luther, but blaspheme the Holy Ghost, who calleth Christ expressly our righteousness.

(h) Quem sensum (Metonymicum) si oppugnat Adversarius, certe non Lutherum impugnat, sed Spiritum Sanctum blasphemat qui Christum expresse vocat nostram justitiam, 23. 1er. & 1 Cor. 1. 30. *Parvus Castig.* p. 419.

(d) Non nego Authorem hujus scripti nobiscum & cum Papistis sentire Christum pro nobis satisfecisse: Sed quod dolendum est, dum hanc justificationem per fidem proprie sic dictam probat; talia adhibet argumenta per quae meritum & satisfactio Christi prorsus evertitur, p. 98.

(e) Quia haec diligenter expendunt vident facillimum transitum esse ab hoc novo Samosatenismo ad Papismum, p. 98.

(f) Si sequeretur non veritatem sed mendacium neque Deum sed Socinum, Servetum, & Oserodum sequeretur, p. 117.

(g) Ego autem ut me vel tellus optem prius imma dehisca, quam admitam, &c. p. 117. *So Sibrandus.*

I my;

I my selfe cannot speake well of your cause, it were to call *evill good*, to procure a woe. *The justification of wickednesse, abomination to the Lord.* This is my judgement, I will indeavour to make it good by answering this reply, which I desire to doe without passion.

Self. 3. It offendeth you that Master Walker calleth his interpretation *the true sense*; there was no cause untill he be refuted, and doe not you the same of faith in a proper sense?

What you, therefore, say they did of the *golden Calfe*, and of the practise of those that adulterate Coine, serveth your selfe as well as Master W. and may be returned; but of this let them judge who read: when they come to the end.

Neither doth he abate of the *true sense* or his confidence by adding, according to the common judgement of the most godly, learned, and judicious Divines of the best reformed Churches, that argument is your owne. You take upon you to prove a proper sense by authority, as of Ancient, so Moderne Divines, and thereby pretend confidence; Master W. might have so much leave as you take to your selfe, without the least diminution of his confidence. He may be farre more confident, if this be a ground; *the authority of judicious and godly Divines*, they are not for you, but Master W. I thinke I shall make it good by the time I shall come to the end of this worke, what you say.

Mr. G.

That there may be a great difference betweene the true sense and meaning of the Scripture, and the judgement of most godly and learned Divines, as is betweene Heaven and Earth, and in examples.

Ans^r.

1. Is not to purpose, unlesse what may be, be a truth of these Master W. meaneth.

2. It is evilly urged against M. W. when as your selfe use them to proppe your owne cause, with such confidence.

3. It argueth weaknesse on your side in the argument, and selfe conviction, when you urge Authors, you doe but pretend it and make a shew.

4. In

4. In my weake judgement your wisdome will be to give over that argument in this Name. I advise you to it, if it be not too late.

Whom Matter *W.* meaneth by Divines you need not curiously to enquire, they are no *secret packe*, when he cometh to that part he nameth the men. *Luther, Calvin, Musculus, Bullinger*, are of those men, neither are they made by him.

When I found these mentioned by you in this cause, it put me in minde of the practise of *Bertius* that *Prince of the Arminian band*, he for faith in a proper sense maketh the world beleieve that *Luther, &c.* were for his cause; but how vainely, *Lubbertus* sheweth, who disputing against that proper sense, for that which is relative and figurative, proveth it out of the same and other Divines. Let it please you to heare him, it may be what he faith concerneth you, though he be dead, to this purpose in that booke doth he speake unto you.

(i) *In that (the Relative sense) agree all our Doctors, Luther, &c.* (k) *Thou and Arminius deny it, I appeale to all our Doctors whether yee would not bring in some new thing into our Church. Where also he addeth. (l) Now I intreat thee to produce one, one, I say one Doctor of the Reformed Churches that teacheth the same.*

He giveth the testimonies of *Pareus, Duneus, Ursinus, &c.* p. 15. 16. &c. The Palatinate Catechisme, *Chemnitzius, Musculus, Hemingius, Bucanus*, p. 17. *Hesychius, Martir, Piscator*, p. 18. the *Augustane* and *Belgike Confes.* and *Musculus*, p. 19. *Bucer*, p. 20. *Melancthon*, p. 53. 54. and 60. *Zanchie*, p. 62. and 76. *Pezelius*, p. 63. 64. Where also he repeateth his chalenge to the same purpose as before. (m) *Try thy strength and see whether thou canst bring forth but one, one, I say one place which teacheth this in cleare and manifest words.*

ellus, Perkinsus. (k) *Tu & Arminius negatis, provoco igitur ad omnes Doctores nostros an non aliquid novi in Ecclesiam nostram introducere velitis*, p. 12. (l) *Jam pecto abs te, ut unum, unum, unum, inquam, Doctorem reformatarum Ecclesiarum producas quidem doceat.* (m) *Experire vires tuas & vide an vel unum, unum, unum inquam, locum qui hoc clavis & perspicuis verbis doceat adducere possis*, p. 61.

C

I will

See Gerhard de
justificatione, p.
180. & p. 201.

(i) In eo con-
sentiant omnes
Doctores nostri,
*Lutherus, Melancthon, Bren-
tius, Bucerus,
Cytren, Heming-
ius, Calvinus,
Zwinglius, Oecol-
ompadius, Gry-
neus, Bullinge-
rus, Osianderus,
Simlerus, Beza,
Daneus, Zanchi-
us, Martir, Mus-
culus, Ursinus,
Marloratus, Lu-*

I will transcribe one passage more thence, and I intreat you consider whether it doth not concerne you in the same cause. *Sybrandus* having examined that argument of authority saith: (n) *If thou wilt weigh these sayings which I have written out of the Doctors you alleadge, thy conscience will tel thee that here either thou hast stumbled out of ignorance, or out of malice by a calumny given this opinion to them that thou mightest deceive the unskilfull or negligent, and mightest persuade them, those chiefe men, Luther, &c. to have approved and fomented the mad conceits of Servetus and Socinus, which you slyly and secretly indeavour to bring into the Church; you should more truly say that you despising our Doctors, learned these things of Servetus and Socinus.*

Pareus saith, (o) *Which is the judgement of all Protestant Divines. And thus before I am aware I am come to consider whether the contrary exposition and cause built on it are not Socinian and Arminian?*

Seft. 4. And here I professe it my judgement, that if the assimilation of you to *Socinus, &c.* be the inhumane practice of the tyrant *Mezentius*, it is not Master *W.* but your owne fault, for your faces answer faces, and hands hands, in this question; and your selfe have coupled your selfe with these in this cause. Master *Walker* is but a discoverer of what he found, and in part is shewed to have bene in *Bertius* by *Sybrandus*, as in his judgement of your opinion, and the last passages cited out of him in this cause. The shame that is in it, is from your selfe, and sorrow, which if you take not to your selfe, you may with sorrow and shame also goe downe unto the grave (as you speake.) If his *Withs* are green (as you say) they will hold you the stronger, your Art in *Withs* did faile here, they are dry ones that snap asunder, they doe so without fire. *Your Knife* trunck, (but why doe you reprehend it in Master *W.* and offend in the samething?) is error at the least, and will never deliver you; and though you be never so cunning (as you speake) in stretching on *Tenter-bookes*, and doe your utmost, *Dædalus* sis, liceat, mediocritatem excedis & ad ruinam tantum ingeniosus videberis.

When

When as you tell us what you could doe if you sought revenge on the man, and of your confidence that you could make him hold up his hand to the Barre, to answer the crimes of Heresie and Blasphemy; none beleve you but your owne Disciples, I doe not; you doe but beg him to be *erratique*, the intelligent Reader will judge these straines, *militis gloriosi*, and say, *projecit ampullam*, &c.

But (say you) what if Socinus and Arminius were of the same judgement with you in the interpretation of the Scriptures in question?

I should thinke that cause sufficient to say, that *erratique Arminius* (to speake softly) and that *heretique Socinus* and your selfe in this opinion are coupled, face to face, and hands to hands, that you are *ad hoc gemelli*, and what the learned in this have laid to their score, lieth on yours also, and must stand there untill you be acquitted.

Neither is it Popish Mountbankery for M. W. to put you in their company, to number you amongst them. *Sibrandus* did so by the opinion before him, and it was your owne fault to be so indeed. Your being so is rather Popish Mountbankery in the judgement of learned men, as before out of *Sibrandus*, as after shall appeare through our discourse, the weapons you use are for the most part meere Popish, you may be noted for it. We reade some taxed for going in the way of Caine; others for walking in the way of Balaam: so long as there is a reall agreement betweene you and them, a man may say it.

Daniel was not by choyce with the Lions, he was with them as Lillies amongst Thornes, as the Lord Christ betweene two Theeves, by Gods heavenly disposition. You might have bin so with these. No man would have accounted you a Papist had you been cast amongst Priests into the Gatehouse, or a Separatist for being in the same room with them, or for suffering simply with them; *Contraries may be in the same subject*, as flesh and spirit in the godly. You are brethren in the same evill, the man that runneth may see you the same in judgement, and speech, and opinion, in this Exposition of Scripture, as it is shewed afterwards. It were not

absurd to say, *Daniel* & the Lions agree in animality, or the Lilly with the Thornes in being vegetative. It is not affirmed of you that you agree in all opinions, and it troubleth us it is in this, this, we doe judge too much.

But Master *W.* did not first prove it erroneous before those imputations. That I confesse should be done. Did we not doe both in one work? hath he not done it since? was it not done to his hands by Divines of the reformed Churches? by our owne Divines in Print, as well as in Pulpit, moved thereunto by your Preaching? If none of these be, the imputation is just so long as there is a reall agreement.

Have you not read it theirs before this, nor that it is censured as erroneous?

(p) Doctrinæ huic de imputatione justitiæ Christi admodum iniqui sunt Pontificii: Adeo ut appellent imputativam & imaginariam justitiam. *Andradius* in defens. *fid. Trid.* p. 477. vocat amenissimam insaniam. *Stapellius* in *Antid.* Apost. p. 97. nominat spectrum certib. *Luthe.* *Cens.* *Colon.* dicit, à seculo non esse auditam. *Will. Rainold* in l. contra *Whitak.* p. 314. vocat in mathematicum solidianorum commentum, &c.

I think you have, and cannot be ignorant of this controversy betweene us and *Arminians*, I, us and the Popish party. Have you not read their hatred against this Tenet of imputed righteousness? read *Gerhard. de justif.* p. 234. (p)

Have you not read that the Obedience or Righteousness of Christ imputed to us by God apprehended by faith is the formall cause of our justification before God? Have you not read it affirmed and proved by ours against Papists?

I thinke I heard it from Doctor *Davenants* mouth, and I am sure he hath left this on Record to be (q) *The common opinion of all ours, neither for the substance hath any one written or thought otherwise.* And doth he not prove the same? p. 363 &c. he doth by many arguments.

(r) *Johannes Crocius*, *We say the imputation of Christs righteousness to be the forme of our justification of Gods part, righteously taking the negative part on them, &c.*

Andradius hanc Mediatoris justitiam fide nobis imputatam blasphemari esse commentitiam, adumbratam & fictitiam, sic Chemnit. exam. p. 266. *Ofius* dicit novam & a seculo in auditam esse vocem justitiæ imputativæ. Item justitiam Christi nobis imputari, nec in Caonicis nec in Orthodoxorum libris reperiri, p. 270. ib. (q) Communis omnium nostrorum sententia, neque quod ad rem attinet quisquam è nostris aliter scripsit aut sensit, De justis, hab. p. 312. (r) *Disp.* 8. Dicimus imputationem justitiæ Christi esse formam nostræ justificationis ex parte Dei, adversarii negativam in se suscipientes, &c. p. 334.

It

It is manifest by the state of the question laid downe by Papists and Protestants, and in this you agree with them. Have you not read faith to justify against them in a Relative and figurative sense? and that as it taketh in the object, the obedience and righteousness of Jesus Christ? See Master Perkins, Master Wotton, *def.* p. 166. stating the question betweene us and Romanists.

Did you never read Romanists in this controversie of justification, urging, *Rom.* 4. with your interpretation of a proper sense, against the Relative sense which the Protestants urge? Doe you not agree for the proper sense of faith against the Relative, and against the imputation of Christs righteousness?

Untill you have answered all the arguments of the Protestant party, and so farre made good the Papists cause, you must be coupled with them. *Sibrandus* sheweth what men said of this opinion before, and I shall doe it often in this worke.

Did you never read in *Festus Hommius* this proposition gathered out of *Arminius*, (1) Faith, speaking properly, or that act of believing to justify us, or to be the righteousness by which we stand before God, and are justified. And, I say the very act of faith to be imputed unto righteousness, and that in a proper sense, not metonymically, faith is accounted for righteousness by Gods gracious esteeme.

A question is moved of the words of the Apostle Paul, *Rom.* 4. faith is imputed for righteousness, whether they ought to be understood so as faith is selfe as an act performed according to the commandment of the Gospell, be imputed before God in or unto righteousness, and that by grace, seeing it is not the very righteousness of the Law; or whether that ought so to be understood that the righteousness of Christ apprehended by faith be imputed to us for righteousness, that is, figuratively and improperly: I indeed followed the first opinion in the theses of justification disputed under me.

tanquam actus, juxta mandatum evangelii præstitus imputetur coram Deo, in fine ad justitiam, idque ex gratia, cum non sic ipsamet justitia Legis, an vero sic intelligi debeant, ut justitia Christi per fidem apprehensa nobis in justitiam imputetur, id est, figurate & improprie: ego priorem sententiam sequutus sum in thesibus de justificatione sub me disputatis.

See *Bellarm.* de justis. l. 1. c. 17. p. alterum argumentum, p. 997. & l. 2. c. 9. 1065. See Dr. Dan. p. 370-371. *Joh. Croc.* de justis, imput. p. 354. & 420. & 335. & 343. non relative Papanis D. Prid. p. 162. (1) Ad *Hip.* Fidem proprie loquendo, seu non credere nos justificare, seu esse iustitiam qua coram Deo consistimus & justificamur. Dico ipsum fidei actum, id est non credere, imputari ad justitiam, idque proprio sensu, non metonymice, *Jb.* Fides pro justitia habetur per gratiosam dignationem Dei. Declar. p. 65. Questio movetur ex verbis Apostoli Pauli ad *Rom.* c. 4. hisce vid. fides imputatur ad justitiam, utrum ea debeant proprie intelligi, sicut ipsa fides

(1) *Arminius* dicit fidem justificare ut actum, qui opus illud Dei est, *Joh. 6.* atque ipsum credere in Christum, nobis in justitiam imputari.

(u) *Harmoniam* Remonstrantium & Socinianorum.

(w) *T* credere nobis imputari *p. 151. 152. 153*

(x) *Fidem* gratiose pro justitia haberi, &c.

(y) *Justitiam* Christi non imputari in nostram justitiam coram Deo.

Hom. p. 84. Pelt. p. 148. &c.

through the whole three Paragraphs.

P. 33. de justif. (z) Left. 5 de justif. p. 157.

Afferimus nos, negant pontificii una cum Socinianis & Remonstrantibus.

(*) *Fidem* formalem causam statuentes, vel in solidum, ut *Arminius* aliquem eum sequenti tradiderunt, vel pro parte, quod *Ecclesie Romanae* placuisse intelligo; de recon. p. 102 (a) *Justitia* imputata quam a Christo habemus justificari nos cum ipso contra *Socinum* ex æquo agnoscimus. *Gat. pars ult. p. 8. n. 36. p. 84. 4.* (b) *Moliantur* (Remonstrantes) quod Pontificii & Sociniani, &c. Ita ut fide justificemur non ratione quadam Meronymica, qua fides sit instrumentum, apprehendens justitiam illam quam Christus nobis obedientie suæ merito acquisivit, quod quidem fidei officium haftenus in omnibus Ecclesiis reformatis tanquam ei proprium agnitum fuit, p. 143.

Where also you may finde other like passages taxed, and cited out of *Vorstius*, *Bertius*, and *Arnoldus* himselfe, who there p. 41. saith, (1) *Arminius* saith, saith justifieth as an act, which is that worke of God, *John 6.* and the very believing in Christ, to be imputed unto us for righteousness.

Doth not *Peltius* in his (u) *Harmony* of Arminians and Socinians instance in this point, (w) the believing to be imputed to us out of both? and shew in the next Paragraph the agreement of both in this, (x) Faith graciously to be accounted for righteousness?

Doenot both shew their agreement in this, (y) That the righteousness of Christ is not imputed for our righteousness before God?

Doth not that worthy Scholler Master *Pemble* shew the Authors of this tenet, *Servetus*, *Socinus*, *Osterodum*, *Arminius*? doth he not give it to *Bertius*, *Vorstius*, *Episcopius*, and *Bellarmino*? You could not but read this in Doctor *Prideaux*, for you cite him. (z) We assert it, the Pontificians, together with Socinians and Arminians deny it, where he stateth the question.

In Mr. *Watson* I finde those (*) That teach saith the formal cause, either wholly, as *Arminius* and his followers have delivered, or in part, which pleaseth the Church of Rome.

(a) We with you equally acknowledge our selves justified with imputed righteousness which we have in Christ against *Socinus*.

Let these passages out of the *Censura* of those praised Theologs of *Leiden* by you, p. 13. be observed, and it will be scene whether they are not of the same judgement with you.

(b) Arminians doe the same with the Papists, and Socinians, &c. so that we are not justified by faith, metonymically as

an instrument apprehending that righteousness which Christ got for us by the merit of his obedience, which office of faith as proper to it, hath beene hitherto acknowledged in all the reformed Churches.

Paul said, onely faith to be imputed to righteousness, and they adde of their owne that, that they may transforme a figurative speech into a proper one, and obtrude their interpretation, or rather error, for Pauls words, lest faith should be taken by a metonymy or relatively with its object, that is the righteousness of Christ apprehended by faith, but for faith it selfe in it selfe, which is accounted for righteousness by God. Socinus truly denieth Christs righteousness to be imputed to us. Episcopus elsewhere expressed it, that it was not the righteousness of Christ properly that which is imputed.

By this time I hope you may be abundantly satisfied in this, neither is Mr. W. the onely censurer of your opinion, others have said as much of *Arminius* for the same as he doth.

Self. 5. But when as (*) Mr. W. crieth out of *Arminianisme*, is not he himselfe the *Arminian*? surely (say you) no two judgements ever jumped better together, the judgement of *Arminius* the *Heraclique*, and Mr. W. the *Erratique* in the point of imputation.

Why, what saith *Arminius*? (c) He saith the righteousness of Christ to be imputed unto us and to be made ours in the gracious account of God, and that he supposed the same thing contained in the words of the Apostle. 2 Cor. 5. God made Christ sinne for us that we might be the righteousness of God in him.

I. I answer, yet Mr. W. is no *Arminian*: First, suppose he fully held the same with *Arminius*. It might not denominate Mr. W. seeing the tenet is his in common with all of the reformed Churches. Neither in that name, had it beene a fault in Mr. W. to hold the same *Arminius* did, how faulty soever *Arminius* else, it is the substance of your owne answer.

id quod imputatur. Disp. 12. thes. 4. ib. (*) Mr. Walker no *Arminian*. (c) *Arminius* in resp. ad arr. impof. Justitiam Christi nobis imputari, & fieri nostram gratuita estimatione Dei, & arbitrari se id ipsum contineri verbis Apostoli, Cor. 5. Christum fecit Deus pro nobis peccatum, ut nos essemus justitia Dei in illo.

Paulus dixit tantum fidem imputatam ad justitiam, at illi de suo addunt, ipsam, ut loquutionem figuratam in propriam transformationem, & suam interpretationem aut potius commentum pro ipsis Pauli verbis obtrudant, ne videlicet accipiantur Meronimice aut correlative cum suo objecto, nempe justitia Christi fide apprehendenda, sed pro fide ipsa in se quæ apud Deum habetur pro justitia, &c. p. 146.

Christi justitiam nobis imputari negat quidem Socinus. iid. Episcopus alibi id expresserit non esse justitiam Christi proprie

2. *Arminius* himself in that agreeth not with himself, &c. your selfe confesse him and some of his followers much more to expresse themselves on the other hand, and to affirme the imputation of faith for righteousness, and not the righteousness of Christ.

3. You say *sometimes*, if so, it is more then once, name another time if you can; you might have said alwayes, else: So that there is farre more reason denomination should be from what is ever his fault (being so indeed) you constantly speaking with him, then that Mr. *W.* should be so stiled from his once.

4. Againe, doe you not clip his words? and doth not *Arminius* say more then you report in that point? and would he have these two, Christs righteousness to be imputed unto us, and faith to be imputed unto us for righteousness to be the same? and did he there approve that phrase the righteousness of Christ to be imputed to us for righteousness? which yet is Mr. *W. Walkers*, and of all Protestants. Those praised *Divines of Leiden*, having repeated what you doe out of *Arminius*, truly observe and adde. (d) But he would not that Christs righteousness to be imputed unto us; and faith to be imputed to righteousness, should be the same. Neither would he prove that phrase, Christs righteousness to be imputed to righteousness. Both which Mr. *W.* would have done. So that Mr. *W.* and he jumpe not together. Nay *Arminius* saith (e) It cannot be that God should impute unto us Christs righteousness. He professeth he followed the contrary in his Theſes, in his Declaration, and ad art. 31. he saith, I said I approve not the righteousness of Christ to be imputed to us, whatsoever is imputed to righteousness, &c. that is not righteousness strictly and rigidly taken: but Christs righteousness which be performed is righteousness it selfe straitly and rigidly taken: therefore it is not imputed unto righteousness.

For my part I conceive that by his imputation of Christs righteousness, he meant not that, in it selfe, but in its effect, faith, the imputation whereof is the effect of Christs righteousness. Forsooth Christ by his righteousness

(d) Sed non voluit idem esse Christi justitiam nobis imputari, & fidem nobis imputari ad justitiam, I-mo nec phrasin illam volebat probare, justitiam Christi nobis imputari ad justitiam.
(e) Fieri nequit, Deus Christum ejusque justitiam nobis imputet ad justitiam. *Epist.*
ad *Hippol.* Justitiam Christi imputati ad justitiam, mihi non probari dixi. Quicquid imitatur ad justitiam, vel in justitia, vel pro justitia, id ipsum non est justitia strictæ & rigide sumpta: at Christi justitia quam ille ipse constituit, est ipsissima justitia strictæ & rigide sumpta: ergo non imputatur ad justitiam.

teousnesse merited that faith should be graciously accepted in the place of righteousness. So he constantly, and in the same sense answering to the question of a proper or figurative sense, he denieth the latter and asserteth the former, with an, I plainly thinke so, wherein he agreeth not with Mr. W. but your selfe; you are the men that jumpe together. These are a sufficient defence of him, they shew he doth not (as you charge him) directly maintaine what Mr. W. doth; there is palpable difference. Mr. W. faith that the righteousness of Christ is imputed to righteousness. Shew me the same in *Arminius*, then I will yeeld they jumpe, till then you come short of your undertaking.

Ira plane sentio.

Señ. 6. But Mr. W. in this, *Fairy-like*, leaves a chanleging to the Arminians, better favoured then their owne, giving them an opinion rather, then relating theirs, to make the Arminian tenet and yours to meete: forsooth the Arminians meane by faith not as Mr. Walker saith that grace onely consisting in confidence and assent, but an universall obedience to the will of God in all those duties which he requires of men in the Gospel.

Mr. G.

Ans. For the practise of Fairies, I never read of it, and if it be so I shall thinke better of them then I did. Those that tell tales of them, seeme to say otherwise, and I never heard of a well-favoured changeling before. But how prove you that to be the Arminian tenet? you answer from those Divines of *Leiden*, c. 10. Who challenge them for affirming the word faith to be sometimes taken in Scripture (g) for that whole and universall will of God, which before they said God would have performed by us, in which sense they would be taken and understood in this Chapter. 2. They are charged with Pontificalian friendship, (b) In that they number works amongst the causes of Justification with faith by an equall right. And after to have drawn this their notion of faith out of the Socinian lakes. (i) We must remember this faith by which we are justified to be obedience of God. And after, in Christum credere, nihil aliud est, quam Deo ad ipsius Christi normam & præscriptum obedientem se præbere: and after that by faith which they hold to be imputed for righteousness, they understand and meane fidem ipsam in

(g) Pro tota & universa illa voluntate Dei.
(b) In eo quod opera inter justificationis causas numerant, æquali cū fide jure.
(i) Meminisse debemus fidem hanc se, quæ justificamur, Dei obedientiam esse.

se quæ apud Deum habeatur pro iustitia, quatenus fidei nomine comprehenditur *pœnitentia*, *resipiscencia* & in universum obedientia hominis Christiani.

Ans. To answer. First, were there a difference in Explication, yet there is agreement in the same thing faith; neither can you blame men for disagreeing in Explication who are therein notorious for agreement with *Bellarmino*, and disagreement with reformed Divines.

2. Though I might let them stand or fall by their Explication. Yet I must doe them right. Those Divines you name say that they involve all in ambiguities, as their manner is, so as one cannot easily attaine their mind; so that one may mistake them.

They doe not peremptorily as you, but doubtfully as inquirers affirme. (k) Yet they seeme to meane that, and they seeme to take it with Socinus.

Thus the Remonstrants in their *Apologie* answer those Divines, and observe the same. (l) They dare not plainly profess it, for they every where double that there, they seeme, and conclude at length they may seeme nearer to Socinus then the reformed Church; and much more to that purpose, which you would not or did not see.

To that question, (m) Whether the Remonstrants make the essentiall forme of faith to be obedience, that of the works of the Law, and especially of the Gospel; they seeme to cleare the matter whilst they answer. (n) This is a manifest calumnie, this will not be proved done in their Confession, the contrary appeareth in termes, for they alwayes distinguish obedience properly called from faith, as the effect from the cause from which it floweth, as a River from the Fountaine, as the Child from the Mother, whereas Socinus thinketh otherwise. Arminius himselfe disclaimeth it, ad artic. 5.

(m) An Remonstrantes hdei formam essentialcm faciunt obedientiam & quidem operum legatum, æque in primis Evangelicorum. (n) Hæc prima manifesta calumnia est. Nusquam id à Remonstrantibus in confessione eorum factum probabitur. Contrarium patet in terminis. Nam obedientiam novam sive obedientiam propriè dictam, quæ in Scholis ita vocatur, semper & ubique distinguunt à fidem effectum à causa sua, à qua emanat ut rivus à fonte, ut flum à matre, contra quam Socinus faciendum esse sentit, p. 110. 2.

Ant

And when as they joyne workes with faith in justification, they say it is but a Grammaticall or Logickall controverſie, and that the confeſſions of all reformed Churches acknowledge faith to be (o) living, not (p) dead, *faith which hath joynd with it good workes, yea, which neither is without good workes, nor can be, to be that true juſtifying faith as they call it, which by that property is diſtinguiſhed from hiſtoricall faith, temporary, and that of miracles, as they ſpeake.* Where alſo they urge out of thoſe Cenſores, p. 111. (q) *Tbey plainly aſſert obedience of workes neceſſary to juſtification, not indeed with neceſſity of efficiencie, but of preſence.*

So that you ſay they ſay it, and your witneſſes that they ſeeme, and themſelves deny it. Judge now whether Mr. W. giveth them a better opinion then they have to make you meet with them.

If they did ſo, Mr. Walker telleth you that they are more tolerable herein then your ſelves: you and Maſter Wotton: for it is more agreeable to juſtice and reaſon that God ſhould count all graces of renovation for righteouſneſſe rather then faith alone in the proper ſenſe, which is but one grace, and ſo Mr. Forbs alſo.

Finally, whoſoever ſhall reade that Chapter, and the answer, and compare ſome paſſages with your opinions, will ſee you meeete indeed; and that you deſire not leave to diſſent from thoſe learned men for nothing. I could finde much obſervable. But I paſſe to what you relate out of Doctor Prideaux concerning Vorſius. Who ſaith:

He holds (r) *Faith is imputed immediately and formally, and the merit of Chriſt mediately and in effect.*

What is this but your owne opinion? You ſay faith is imputed immediately, and the merit of Chriſt but mediately, if at all. Roundly, you, in its effect, that is faith, which is imputed.

But there he addeth. (s) *By faith he farther ſheweth be only underſtandeth obſervation of Chriſtianiſme, becauſe to believe is to keepe Chriſts precepts, neither was he aſhamed at length quia credere idem eſt quod obſervare Chriſti præcepta, nec diſpudit tandem concludere fidem juſtificantem illam, eſſe illam inhzrentem juſtitiam quam Papiſtz urgent.*

(o) Vivam.

(p) Mortuum, fidem quæ conjuncta ſibi habet bona opera, imo quæ ſine bonis operibus nec eſt, nec eſſe poteſt, eſſe fidem illam veteram juſtificantem, ut vocant, quæ iſta proprietate ab hiſtorica & temporanea ac miraculorum fide urajunt, diſtinguitur.

(q) Diſerte obedientiam operum neceſſariam eſſe aſſerunt ad juſtificationem, non quidem neceſſitate efficientiæ, ſed præſentia.

(r) Fides imputatur immediate & formaliter, & meritum Chriſti mediate & effective.

(s) Per fidem ulterius ostendit ſe obſervationem Chriſtianiſmi ſolummodo intelligere,

to conclude that justifying faith, to be that inherent righteousness which the Papists urge.

(1) Ulterius. This is given unto him alone by the Doctor, and with a(1) further, belike, in this he went beyond Arminius. So Arminius himselfe, and so the Remonstrants as before.

And I pray you is not faith obedience to Christs commandment and Gods worke? (as you both love to speak, in opposition to the morall Law, out of the 1 John 3. and Job. 6. of which after.) And is not faith that justifieth in a proper sense the inherent righteousness the Papists urge in this cause by the same text? Rom. 4. The difference is.

Papists make it a part, the beginning, and give it to all the graces, you to faith alone, both are for a proper sense against the Relative one.

Ours call it grosse impiety to place that righteousness, whereby we are justified in faith, in whole or in part, Forbs 78. And of faith properly taken, and without relation he faith, it is more pernicious then that of the Papists, p. 80. Nec dum disputuit.

But, a little before he faith out of Corvinus, that Arminius was not pleased that faith should be called the instrumentall cause of justification, which is against what you teach.

It is true he faith not so, you do, and yet that which the Doctor there speaketh to Arminius, appertaineth to and toucheth you both. (u) Tell us in truth Arminius out of thine acute judgement how faith justifieth? The act of faith (saith Arminius) is imputed for righteousness, in a proper sense, not metonymically as it apprehendeth the object. If not as an instrument, How? So the Doctor answereth himselfe. So he denying, so you calling it an instrument, both teach the *non credere* in a proper sense imputed, for righteousness; both deny the figurative sense; you that teach it an instrument, deny justification by it as an instrument receiving and applying Christs righteousness to justification; The agreement being such, it had bene wisdom to conceale this disagreement.

(u) Bona igitur fide dic Armini pro tuo acumine, qua ratione fides justificat? Tū credere, hoc est actum fidei (dicit Arminius) imputari in justificationem, idque proprio sensu non Meronymice, quatenus obiectum apprehendit. Epiſt. ad Hippol.

You say he citeth *Bertius*, another Prince of the *Arminian band*; that he acknowledgeth (w) *this opinion to exclude the merit of Christ*, which is contrary to what you have taught and professe.

If he be a Prince of the *Arminian band*, you are no common Souldier, but *ad hoc*, a Prince, as he, above him, a King. That he derogateth not from Christ he sheweth, (with what agreement to himselfe let him looke to that)

(x) *That faith respecteth the merit of Christ, and thus it is true which is said, faith justifieth not by it selfe, but relatively as it apprehendeth Christ and his righteousness*: he is nearer the Protestant tenet in this then you, and if descent will make it, he leaveth you to be a King, you are lower or higher in that band. That faith in a proper sense is imputed, &c. he saith, and therein is but one of the Princes with you.

When as the Doctor saith (y) *this opinion*, he hath no relation to *Vorsius*, or that his opinion, of which before, of faith so taken. When as he saith *Arminius* his opinion to exclude Christs merit, it concerneth you. *Sibrandus* said to *Bertius*. (z) *This your thesis is the cause why I conclude, if you will be like your selves, at length necessarily to come to it, that with Socinus, Seretus, Otterodus, you altogether take away the merit or satisfaction of Christ made for us, and say that Christ neither brought righteousness for us; (when you with Arminius preach yee are not justified by any righteousness at all) Neither that we be justified by his righteousness.* *Bertius* said not the latter; *Arminius* and *Socinus*, &c. did, *Bertius* must come to it. *Bertius* saith it of *Arminius*. For he layeth such foundations by which the merit of Christ is necessarily overthrowne. For either it must be by faith in a proper sense imputed and Christs righteousness imputed, or one of them: If it be by faith in a proper sense as in your Doctrine, justification by Christs righteousness imputed, is excluded; and it is your Doctrine as this latter excludeth the proper sense of Faith. Indeed at best the merit of Christ, as a remoter thing, must be established, meriting that faith should be imputed, which is *Socinianisme*

(w) Hanc sententiam meritum Christi excludere.

(x) Fides ista meritum Christi respicit, atque hoc modo verum est quod dicitur, fides iustifica non per se, sed correlative, quatenus nimirum apprehendit Christum ejusque justitiam, *Sib. Ep. p. 144.*

(y) Hanc sententiam.

(z) Hæc tua thesis est causa quare statuiam vobis (si tamen vobis constare vultis) necessarium tandem eo de veniendum esse ut cum Sereto, Socino, Otterodo, meritum five satisfactionem Christi pro nobis saltem omnino tollatis dicatisque; neque Christum nobis justitiam peperisse. Neque nos ipsius justitia nobis imputata iustificari, p. 85. Talia enim ponit fundamenta per quæ meritum Christi necessario evectur, *ib.*

anisme as *Sibrandus* sheweth out of *Ostlerodus*, p. 10. & p. 97. and that which was taxed by the Doctor in *Vorsinus*, but even now; see your 15. p.

Mr. G.

As for your charge on Mr. *W.* that he by his opinion of imputation of the active obedience of Christs righteousness doth more trench on the merit of Christs righteousness then your opinion, it is arresting, arrainging, and finding full of guilt.

Ans. You shew not at whose suite, nor at what barre, nor in what. Neither can I divine which way it will appeare, lesse you be the accuser, the witnesse, and the Judge in that Assise; open it when you please. Looke at home, you deny it to Christs active obedience; as being Christs debt, and Christs passive obedience also, when as thereunto you doe call his active obedience as an essentiall requisite, though not without contradiction. Seeing *nihil dat quod non habet*, that which meriteth not, being debt, cannot make his sufferings to be so, of this in the answer to your treatises.

The other things which you say you could improve, p. 16. I passe and leave to the Readers to judge whether there be not *Arminian* blood in your tenent apparent, which is that the *non credere* of *Abraham* in a proper sense is imputed denying the imputation of Christs righteousness to justification: these are yours, they are of *Arminius* and *Arminians*, as before. In the words of *Sibrandus* I will adde. (b) *This same thing Servetus taught before thee, for he writeth, his faith was reputed to Abraham for righteousness.* (c) *And Socinus teacheth the same. When our faith is imputed to us for righteousness; the sense is, our faith is accounted for righteousness, when he teacheth righteousness to be imputed to us by Abrahams example. But therefore, because it seemed good to God to account our faith to us in the place of righteousness.*

(b) Hoc ipsum ante te docuit Servetus, scribit enim libro de lege & Evangelio, ut est apud Calvinum in refutatione errorum Michaelis Serveti, p. 903. suum credere reputatum fuisse Abrahæ ad iustitiam. (c) Sed & Socinus hoc ipsum docet de Christo servatore, p. 388. ejus verba hæc sunt, cum fides nostra nobis ad iustitiam imputatur, sensus est, fidem nostram pro iustitia haberi. Cum iustitiam Abrahæ exemplo imputari docet, &c. sed ideo (nos justos coram Deo) quia Deo visum sit fidem nostram iustitiæ loco nobis ducere.

Socinus

Socinus in one place writeth (d) *There is not a syllable in the Scripture of Christs righteousness to be imputed to us. Abraham beleev'd God, and for that can't be accounted just of him.*

And when as you detract not justification from the blood and merit of Christ, but give it the blood and death of Christ, what doe you more then *Osterodus*? these are his words. (e) *So farre as that blood and death worke in us those things for which God doth justifie us, forsooth saith. I will conclude in Sibrandus words to Bertiur. Out of which every one may see thee and Arminius to teach the same of justifying faith, which before you, Servetus, Socinus, Osterodus, wrote and pra'ked. And if you desire to see farther agreement, see it in Peltius his Harmony de justif. par. 3. & 4.*

Here is *Arminian* blood, neither have you proved the same in Mr. *W.* nor can you, list and examine as thoroughly as you will. When as you say *Arminian* faith imputed includeth obedience to the Law of God. You heare they distinguish it from workes, and you know, it is called by them and your selfe, *the worke of God, the commandment and condition of the Gospel* Mr. *W.* faith in the *Relativize* sense indeed includeth the perfect obedience of Jesus Christ to Gods Law.

You say *Arminian* faith is performed in their owne person. So is yours: you say it was *Abrahams* faith in a proper sense as before. Mr. *W.* teacheth *the righteousness of Christ applied by faith so to constitute us just as if we had performed it in our owne persons.*

You say the *Arminian* faith excludeth Christs merit from justification. So doth yours as before, as that which is immediate, as that with which imputed we are just. You cannot say Mr. *W.* faith doth little lesse; perfect righteousness is that which faith applieth in Mr. *W.* Doctrine, by which we are justified before the Lord.

When as you aske, *if Christs righteousness and obedience be imputed to righteousness, what need there is of any satisfaction or atonement by blood.*

(d) Nefyllaba quidem in facris monumentis extet, de Christi iustitia nobis imputanda. Urapud Sibrand. in censuris p. 463 & creditur Abraham Deo, & ob eam causam ab ipso iustus habitus fuit, p. 463.

(e) Quatenus sanguis ille & mors in nobis efficiunt eas res propter quas Deus nos iustificat, nempe fidem.

Ex his quilibet videre potest & Arminium idem docere de fide iustificante quod ante vos Servetus, Scimus, Osterodus, de illa scriptis literis & viva voce docuerunt.

Mr. *W.*

Mr. W. will answer you, both are debt, full satisfaction consisteth in them both.

Mr. J. Goodw. will tell you it is an heinous crime to divide Christs righteousness: and that his active obedience infloweth, and is in a sort satisfaction.

When as you tell us you have wrung the best weapons out of the adversaries hands, you are but *Miles gloriosus*, (to continue your Metaphor) It was *sine hoste, in a te jactum in aula*. And me thinkes those that teach this doctrine should not be professed enemies to you. The Church of England teacheth the same in her Homily, and the Articles of Ireland. As great and as godly as the lively faith is (saith the Homily) yet it putteth us from it selfe, and remitteth, or appointeth us unto Christ for to have onely by him remission of our sinnes or justification, 3. part. hom. salu. p. 18. 19.

When as the world was not able to pay, &c. It pleased God to prepare for us the most pretious Jewels of Christs body and blood, whereby the ransom might be fully paid, the Law fulfilled, and his justice fully satisfied, p. 15. So that Christ is now the righteousness of all them that truly beleve in him, he for them paid the ransom by his death, he for them fulfilled the Law in his life, so that now in him and by him every true Christian man may be called a fulfiller of the Law; for as much as that which their infirmity lacked, Christs justice hath supplied, &c. p. 15. Is this tenet your adversary? It is the tenet of your Mother: It is not to know or acknowledge your Mother; to be her adversary, and an adversary to your selfe.

And though you thus part with *Arminianisme* now in words; you are found not to doe so indeed, and shall be shewed to doe so, to the end.

For the other grand heresies *Socinus* holdeth which you doe not; I know not that Mr. Walker laieth them to your charge directly. It is good you should looke to consequences. *Sibrandus* gave *Bertius* good cautions, p. 85. 87. 122. &c. In the imputation of faith in a proper sense, and denying the imputation of Christs righteousness you agree, as *Sibrandus* to *Bertius*, of which before; these he called blasphemous heresies. Sect. 7.

Self. 7. Here (passing many vaine words, impertinences and froth) you say Mr. W. granteth p. 7. that Abraham resting on the Lord by firme faith for the performance of the promises made unto him, the Lord counted it to him for righteousness; and after, even faith was reckoned to him for righteousness; and after p. 11. whereby faith (he saith) he meaneth the holy spirituall faith and beliefe, which is before shewed to have bene in Abraham, and which is proper to the elect and regenerate. What of this? It agreeth not with his opinion, it is not his tropicall or metonymicall faith, it is faith in the proper nature and direct signification; and so what have we to doe with the discourse following? he holds the same interpretation of faith with you.

Softly Sir, his interpretation is out of your mouth tropicall, in this I see no agreement with you, nor disagreement with himselfe.

By faith in Christ Abraham rested on God for performance of the promises, the word to him was, *In thy seed shall all the Nations of the earth be blessed, in him all promises are Tea and Amen.* He must rest by faith in Christ, on God for them; indeed in him he was Abrahams God, to him the promise is made first, in him, to us, if yee bee Christ, yee be Abrahams seed and heirs, &c. Gal. 3. ult.

This faith in Christ he saith was reckoned to him for righteousness, and the faith which apprehendeth and applieth the righteousness of Christ is proper to the elect and regenerate, and is an holy spirituall faith and beliefe: here is no opposition to himselfe, or agreement with you, you doe but flatter your selfe, and deceive your Reader.

But faith so often said to be imputed for righteousness, P. 22. Mr. W. cannot understand a tropicall or metonymicall faith, viz. the righteousness is evident (say you) because immediately after, p. 11. interpreting the word righteousness, he saith, by it is meant the righteousness of Christ, &c. so that if by faith we understand the righteousness of Christ, and by righteousness, the righteousness of Christ too, we must make the Apostles meaning to runne thus. The righteousness of Christ is imputed to a beleever for the righteousness of Christ, an hyper absurdity.

(f) Christi justitiam nobis imputari.

(g) Necessè est justitiam Christi dicamus nobis imputari propter justitiam Christi, quæ loquutio non modo *ἀνεργασίας* sed manifestam in sese habet absurditatem.

The Remonstrants *Apo!* p. 113. giving a reason why they used not the phrase (f) *Christi righteousness to be imputed to us*, give this reason, (g) *We must necessarily say that the righteousness of Christ is imputed to us for the righteousness of Christ, which is not proper but absurd.* It was borrowed, *Discipulum te facile agnoscam.*

1. Faith in a tropicall sense is that which Mr. Walker teacheth with all the Reformed Churches.

2. The explication of Mr. W. is of righteousness imputed, which he saith is that which faith laith hold of, not those words, to righteousness, which you might observe to have a distinct interpretation given it by Mr. W. His words are by imputing and accounting that faith for righteousness to Abraham, and every one of his faithfull seede is here meant Gods setting of Christs righteousness on the score and putting it on the account of the beleever, his judging them perfectly rightness.

By that phrase for righteousness, is not meant the righteousness of Christ as you would fasten on him, nor perfect conformity to the Law, as in the first Covenant, personall righteousness of Abraham, but a righteousness by which the beleever is as if he had perfectly performed the Law in his person, in such a state, and had never sinned, by which the beleever is just in the sight of God.

A beleever is not so by faith in a proper sense, that is not perfect righteousness, and cannot make a man so. But in a relative sense as it applieth the righteousness of Christ active and passive, by which imputed, set on our score, it is that we are righteous, and so accounted.

Mr. G.

Secl. 8. But let us come to the phrase of imputing, or counting, and here Mr. W. first fault is. He makes a supposition, that to impute and account are universally terminè æquipollentes, to runne alwayes hand in hand.

Ans. 1. He hath no such words in that place, there is neither univenally, nor alwayes.

2. If he did so, there is no misprision from his owne Scripture instances.

It had not bene good English (you say) I and my sonne Solomon shall be imputed offenders, and yet you must acknowledge to have offence imputed is to be accounted an offender.

*Your selfe confesse in some cases and sals of speech, they may be of indifferent use and signification, and in the case in hand to be expressions of good propriety, and that there is not much difference betweene them, except am in both a minde to cavill and wrang'e about words. The man then that quarrels these words must be conceived *ex confessor*, to have a minde to cavill and wrangle. Who then laieth on tongue and multiplieth discourse? it is your phrase.*

But this is his great fault indeed, namely, the description he layeth downe of the sense of the phrase, imputing a thing to one, which description is this. The phrase of imputing or counting a thing to one signifieth both in the Old and New Testament, an act of judgement and estimation by which a thing is judged and esteemed, reckoned and accounted to be as it is indeed.

These are his words, but he calleth it not a description once, as you doe twice, and so usually afterwards: forsooth, that you may examine it by the rules of a right definition, or description, as in your 2. exception, where you trie it by that Law.

But the bare giving of the sense of a word cannot be termed a description, neither is every description to be tried by the rules of a true definition, much lesse every explication of the sense of a word; passe that, What say you to it?

Capiat qui potis est capere, and confesse his eloquence to Mr. G. passe your intelligence.

Ans^r. Which surely is a wonder, when as he seemeth to explaine his speech to a common capacity. Doe not you know what it is to judge a thing to be as it is indeed? I would not have said so of you, his words following spell them more plainly when as he addeth, *then it is just and according to truth.* The judgement is so not when it is judged as it is not, but as it is, for that is unjust judgement

ment and not according to truth. Hee addeth, Gods thoughts are alwayes just, and his judgement is according to truth, Rom. 2. 2. therefore a just imputing and counting is here meant, saith Mr. W. for God doth account of all persons and things, as they are. He giveth instance of an unjust account and false imputing, 1 King. 1. 21. and of true counting, Neb. 13. 13. and Levit. 17. 4. and Psal. 22. 30. and doe you not yet understand it?

Why doe you dispute against it, and condemne Mr. W. for it in the entrance, saying, *The man is no where liker himselfe then in the description?* Surely you can never justly judge him or his cause in dispute, if so be that you doe not understand him: you might have spared your 1. 2. 4. and last onser against what is said, and first have required Mr. W. explanation, that you might understand him.

These are but words; the fault is in your will: he putteth you to it, as we shall see in examination of your opposition.

You say, *I should have thought that Gods imputing saith for righteousness (take faith in what sense you will) had beene an act of grace and mercy in God, and not an act of judgement.*

1. By an act of judgement in Mr. W. sense you should understand, an act of understanding.

2. But I suppose you take it for an act of justice, for judgement the exercise thereof; and if, why may there not be in justification a concurrence both of mercy and judgement? and both not be exercised in making men just? I should have thought there is sweete agreement betweene them. I have read in one of our Homilies, that God in our redemption and justification, with endlesse mercy joyed his most upright and perfect justice. Homil. salu. 1. part. That Gods mercy did not deliver us without a just ransom, p. 14. that when as it lay not in us to doe, he provided a ransom for us, that was the most precious body and blood of his owne most deare — who besides his ransom fulfilled the Law for us perfectly, ib. that in this the justice of God
and

and his mercy did embrace together, *ib.* so that in our justification is not onely Gods mercy and grace, but also his justice, which the Law calleth the justice of God; and it consisteth in paying our ransom, and fulfilling the Law. The grace of God sheweth not out the justice of God in our justification, but onely sheweth out the justice of man, that is to say, the justice of our works, as to be means of deserving our justification, *ib.*

I have read of Justification freely by grace through the redemption which is in Jesus Christ, whom God hath set forth a propitiation through faith in his blood to declare his righteousness — in it God is just and the justifier, Rom. 3.

When as faith is taken in a relative sense with its object, Christ and his perfect righteousness, and is imputed to Abraham for righteousness, Abraham is made just perfectly, God judgeth justly in accounting him so, in pronouncing him so, with this he may stand in judgement and be as if he had never sinned, as if he had perfectly fulfilled the Law in his owne person.

It is not so where faith is taken in a proper sense, neither is that accounting faith for righteousness a righteous judgement; or that which is in truth. Faith thus taken is a worke of the Law, (some thinke) a part of inherent righteousness, as charity, an imperfect grace, it cannot stand in judgement.

Faith in the relative sense *establishesth the Law* (as you shall see) bringeth in what it requireth, and so justifieth, and so justification is a worke of mercy and judgement.

I professe I could never indure what I read in Mr. Wotton and Socinians, that (b) punishment and pardon are ad-verse, in some, nay in it selfe it is joyned with debi-ll of the satisfaction of Christ, and a destroyer of Gods justice. Looke you to it.

Justice shineth through mercy, Mr. Forbs, p. 92. and this of faith in a proper sense is against the justice of God, (as he) When as we are before Gods judgement-seate to be judged in the rigour of justice; then we must bring some thing that may countervail the justice of God, not onely acceptation in mercy, but also approbation in justice. (i) We must be just if we

(b) *Pœna & venia sunt adversa.*

Perkins verba. Wor. in Bish. p. 174.

(i) *Iustus esse oportet si finis ei accepti, Cal. in Rom. 9. 13.*

(k) Simul qualis sit Christi iustitia interpretatur, vocat obedientiam, ubi nos adnotemus quæso, quid nos afferre inconspicuum Dei oporteat si velimus operibus justificari, nempe legis iustitiam numeris omnibus absolutam, Calv. in Rom. 5. 19. Sed

quia offerimus perfectam Legis obedientiam — am quia non habemus in nobis Deus nobis gratuito donat, Calv. in Gal. 3. 6. (l) Non alia iustitia admittitur in Cælis, quam integra Legis observatio, Calv. instit. l. 3. c. 14. p. 13. (m) Iustitiam Dei quæ apud Dei tribunal approbabitur, Calv. in Gal. 3. 9 (n) Non vivimus coram Deo sine iustitia, Calv. in Rom. 1. 17. (o) Primam justificationis nostræ causam non ad hominum iudicium referri, cum ad Dei tribunal ubi nulla iustitia censeatur nisi perfecta absolutaque Legis obedientia, Calv. ib. (p) At iustitiam quæ examen rigorisque iudicii sustineat nobis omnibus, integram perfectamque necesse est, Arct. in Phil. 3. 9.

2. When as you tell us, p. 24. every Act of judging and esteeming a thing to be as it is, is not an imputing or accounting it to another, which yet must be if it be rightly defined by the rules of a definition.

The Answer is Mr. W. did not define it, he said not it is, but it signifieth, which is not the manner of him that defineth. Neither hath he a word of imputing it to another, upon which what you tell us of the Sun and Moone, &c. are built, they are Castles in the aire.

3. You say, when God imputes either my faith to me, or Christ's righteousness (the one being the Scripture phrase, the other Mr. Ws.) for my righteousness; he doth not judge any thing to be as indeed it is: for neither is my faith, nor the righteousness of Christ indeed my righteousness; but my faith in that grace which God hath consecrated and ordained to bring me into communion and fellowship of that righteousness that is of that Justification, &c. which Christ by the merit of his life
and

and death hath purchased for us and for all those that believe in him. Therefore the phrase of imputing doth not signifie an act of judgement, &c. by which a man judgeth a thing to be as it is.

1. The Scripture, and what hath beene spoken are directly against you, which shew Gods judgement according to truth. I oppose it to your bare negation.

2. For the Scripture as it mentioneth *imputation of faith*, which you confesse is not righteousness, and truly as in a proper sense, so it saith *righteousness is imputed*, which is also against your assertion that it is not righteousness indeed, and elsewhere I shall make good to be Christs; you shall not name a third.

3. The righteousness of Christ is mine, *he is my well-beloved, mine, he is the Lord my righteousness*. Sir, whether you will or no the Lord saith it, *this is his name whereby he shall be called, The Lord our righteousness*, Jer. 23. 6.

4. Faith in a proper sense bringeth not into communion with the righteousness of Christ, as your selfe, though here you say it, elsewhere you deny it, & here you confound righteousness and justification as if they were one; if so, why doe you deny it elsewhere? if it be different, indeed it is an effect of righteousness imputed (so is justification) the matter, by imputation that by which) Why doe you confound them?

And here we may see what a goodly effect faith hath, and what a bringing into communion you meane, when as you deny communion with Christs righteousness, but in the effect of it, to which after.

5. Faith in a relative sense setteth all at rights, it causeth communion and fellowship with Christ, and his righteousness to justification; by this Christs righteousness is our owne; the judgement of God is according to truth; when as the Lord imputeth it to righteousness, as the streame of Protestants runneth.

4. When as you say, Mr. W. instances from Scripture, comply not naturally with his description of the word *Imputing*: It is but a deniall; a deniall will answer it. To omit it.

it is you, not Mr. W. that made it a description.

Vlt. You say, some instances contradict that description of him according to his owne interpretation, of the phrase imputing, as that of Shimei, Let not my Lord impute iniquity to me, bee doubt not (saith Mr. W. truly but contradictingly to himselfe) that David should not judge his iniquity to be none, and therefore it is against all reason he should say, still it so signifies, and so for that of Job 33. 10. whence you deduce it, doth alwayes so signifie,

To which the answer is easie. The words universally and alwayes, before, still and afterwards repeated now againe are not in Mr. W. they are your owne, as these, definition and description; devised to serve a turne. Where he saith it was so, he saith, it is taken sometimes in other senses there named, when used by a trope, a metonymy of the cause for the effect, &c. a metaphor, &c. see his instances; neither hath Mr. W. yet delivered you his application.

When as to shew the contrary you instance in Rom. 4. 8. & 2 Cor. 5. 19. Where God is said not to impute sinne, the meaning is not that God doth not judge a believer to have sinne in him, and to judge as it is, but that God absolving men from guilt and punishment, and so imputing righteousness, that it is of a full different nature from judging it as indeed it is.

For my part I know not, but when as God imputeth not sinne, he judgeth as it is, for there is neither guilt nor punishment properly so called to them that beleeve in Jesus Christ; which is therefore true, because they are justified by the righteousness of Christ, truly given them and applied by faith, by which as they are accounted righteous, and are so indeed.

When as you say Mr. Ws. owne tenet sheweth it, that God imputeth Christs righteousness for the righteousness we should have performed in our owne persons, which is not our owne personall righteousness. You misse-report it. Mr. Ws. words are, when God imputeth Christs righteousness to a believer, he counteth him perfectly righteous by that righteousness, and so be is indeed.

And

And because you judge Mr. *W.* for that passage (which is a reason why imputing signifieth an act of judgement) Gods thoughts are just, and his judgements according to truth, Rom. 2. 2. as if Gods imputing righteousness to him that is a sinner, and hath no righteousness, were an act of injustice in him, and contrary to truth.

Ans. I suppose he did it with good cause. Then when as a man is accounted righteous for the righteousness of Christ imputed by God, applied by faith, as he is righteous indeed, so the judgement or account is true and righteous. Which not being a truth of faith imputed in a proper sense, if it should be imputed, doth therefore render Gods account not true nor just. So that directly you deny the one and other in this exception.

Neither is it a new practise of Mr. *W.* or his alone, but ordinary to be found in the learned.

Mr. *Forbs*, condemning imputation of faith in a proper sense, (which is your opinion) and calling it pernicious, and more pernicious then that of Papists, sheweth the same thus.

For when faith is not Relatively or instrumentally taken, in respect of Christ apprehended by it, it can never containe perfect righteousness, and so the Lord can never justify us by it; for the judgement of God is just and according to truth, Rom. 2. v. 2. 5. &c. They wittingly lay a ground to themselves touching justification, wherein it is impossible that Gods judgement can be according to truth, seeing they make him to justify them, by that which in their owne confession is never answerable to the justice of God, p. 91. so he.

If God should justify us — or by faith as it is a worke or habit in us, God could never be seene to be just in justifying of us, &c. p. 92.

(q) God is just, and his judgement according to truth, faith is not the whole righteousness of the Law, but onely a little part thereof.

But Gods judgement is according to truth, Rom. 2. 2. We know, &c. Will he who judgeth according unto truth, and who in judging cannot erre, who cannot deceive nor be deceived, ac-

(q) Sybrandus to Berrinus: Deus est justus & judicium ejus secundum veritatem; fides autem, non est tota legis justitia, sed tantum exigua pars illius, p. 10.

Sed Dei judicium est secundum veritatem, Rom. 2. 2. scimus, &c.

Num autem ille qui judicat secundum veritatem, & qui in judicando errare nequit, quique nec fallere nec falli potest, exiguum justitiæ portionem, eamque imperfectam, & multis peccatis contaminatam, habebit aut habere poterit pro perfecta legis justitia? p. 30.

exam, or can be, a small portion of faith imperfect and much deficient, for the perfect righteousness of the Law.

(r) Quando Deus nos reputat justos ex fide, veritas quæ hanc reputationi divinæ respondet, non est iustitia Christi formaliter inherens in nobis, sed iustitia Christi realiter participata & donata nobis ordinatione divina. Si Deus ex eo quod nobis imputat Christi iustitiam existimat nos in hærenter justos (quod iustus dictus) erraret Dei iudicium atque esset in mente divina existimatio cui veritas rei non responderet, Bish. Dav. c. 28. p. 171.

(r) When God doth account us just by faith, the truth which answereth this divine account, is not the righteousness of Christ formally inhering in us, but the righteousness of Christ really communicated and given us by divine ordination. If God should esteeme us inherently just from that, that he imputeth unto us Christs righteousness, his judgement should erre, and there should be in the minde of God an account to which the truth of the thing answereth not (which is wickednesse for a man to speake) (s) Therefore Bellar. deceiveth and is deceived, calling the imputation of Christs righteousness, a naked esteeme or thought without the thing, seeing it is a reall acceptation of the beleeving sinner for a just man in Gods judgement.

Papists and Protestants agree that in justification Gods account is true and right. Bellar. and Becanus urge the judgement of God according to truth, to which Cham. (s) I confesse that the judgement of God is according to truth, they are truly made just who are justified by God, but one way by inherent, another way by imputed righteousness. (u) Grant that to impute is not simply to suppose, or when the understanding is deceived, and an Hypocrite seemeth good, who is wicked. Let it rather be joynd with the truth of the thing, but its owne truth, that Christs righteousness be truly and really imputed to every Christian; this imputation God forbid we should oppose.

Mr. Pemble to Becanus, urging Rom. 2. 2. faith. Wee embrace this rule, and the reason of it, acknowledging that where-soever there is justification, there is justice, one way or other in the party justified. The question still stands in the manner, &c.

(s) Hæc ita igitur & soluitur Bellarminus imputationem iustitiæ Christi vocans nudam existimationem sive opinionem sine re, cum sit realis acceptatio peccatoris credentis pro iusto in iudicio Dei, Pareus Castig. de iustif. p. 485. Ut Cham. n. c. 5. Sect. 24. (t) Iudicium Dei fateor esse secundum veritatem. Vere iusti facti sunt quicumque iustificantur a Deo, sed aliter per inherenter aliter per imputatam iustitiam, p. 865. 866. (u) Ego, imputare non simpliciter ex illi mare, ut cum fallitur intellectus, & videtur hypocrita bonus qui tamen malus est: est potius conuictum cum rei veritate, sed sua: nimirum ut cuique Christiano, vere & realiter imputeretur Christi iustitia, hanc nos veritatem imputationis abis ut oppugnemus, c. 13. Sect. 14. p. 20.

We affirm that it is by imputing unto him the perfect righteousness of Christ, accepting Christs obedience for him.

We here take up the forenamed rule, laid downe by our adversaries. Whomsoever God pronounceth to be perfectly just, he must needs be made perfectly just, for Gods judgement is according to truth, p. 9. and elsewhere. God accounts that onely for perfect righteousness of the Law which is so indeed and truth, but faith is not the perfect fulfilling of the Law: therefore God doth not account it for such.

De justif. p. 13.

The major must be proved that God accounts not that for perfect justice, which is not perfect indeed; this appears, Rom. 2. 2. the judgement of God is according to truth. When therefore any thing is not truly good and perfect, there God esteemes it not truly good and perfect, ib. p. 37.

Qualter (you say) an orthodox Interpreter findeth grace and favour not strictnesse of judgement in the phrase of imputation. It teacheth us that God might indeed have dealt in strictnesse of judgement with us, and that we are indebted to his free grace that he dealeth not with us as we have deserved.

Who denieth but God might have dealt in strictnesse, required and exacted personal obedience, and have executed death on us for our sinne? and that it is mercy that God imputeth or giveth Christs righteousness: the Apostle streweth Christ and all his gifts, and so effects of Grace, and yet in that there is strict justice, and that is answered by the L. Christ our surety by his perfect righteousness, so that Gods righteousness is declared thereby. He is just in justifying, and so Orthodox interpreters, our owne, and others, as before. I may adde more.

The Law must be satisfied, or else we cannot be just, for the Lord doth allow no other righteousness but the very same which is described in the Law, which whosoever cannot attaine are pronounced guilty of eternall death; therefore if we will be righteous and saved, such a righteousness must be sought out, then which the Law cannot require a more absolute — and where shall we finde it? Our faith is but begun and we must alwayes pray it may be increased in us — but righteousness must

Dr. Whitak.
against Camp.
Englified by M.
Stoke, p. 224.
& p. 229. 230.

(w) Ad Dei
tribunal, ubi
nulla iustitia
censetur nisi
perfecta legis
obedientia,
Toss. in Rom.

2. 21.

(x) Nihil im-
perfectum aut
maneam potest
dici iustitia Dei
iustificas, Id. ad
Rom. p. 173. 7.
Deum verè &
summè iustum
in sponfore,
Beza, ad Rom.
4. 25.

(y) Nam ut alibi
dixi nullos pro
iustis approbat
Deus, nisi quos
prius verè ac
summè (non in
ipsis sed) in
Christo suo,
seu imputata

Christi iustitia iustificaret, ut Pro. 17. 15. Bek. ad Rom. 4. 21. 5. (z) Junius. Sola Dei
Patris misericordia iustificari peccatorem ita proitemur, ut Christum cum Officio Media-
toris causam proximam agnoscamus, qui sibi non natus sed nobis, Jes. 9. 5. ita offensi
Patris sempiternam iustitiam absolutissimæ perfectionis atq; miseris hominibus re-
conciliavit, ut Deus iustitiz laudem in media misericordia non amitteret. Et si ut agens li-
berissimum quos & quomodocunque velit iustificare potuit; obedientiam tamen fi-
lii necessariam fecit, cum natura ipsius qua infinite iustus, tum perfecta in Lege
voluntas quæ in Deo est æterna & immota iustitiz regula (sic & Calvinus instir. l. 4.
c. 10. Sect. 15. quæ insuper immutabiliter requirit satisfactionem pro peccato, & Legis
impletionem per obedientiam, cum iustificare impium sine ulla iustitia *βλῆναι* esse
dixerit, Pro. 17. 15. facta est igitur translatio Legis, Heb. 7. 12. quæ non potuit vivificare,
Gal. 3. 2. in Christum qui pro nobis sub Lege factus, Gal. 4. 4. Legi omnimodo satisfacere,
Thef. Theol. 35. p. 689.

This

be of that kind as that nothing at all may be added therunto.

The justice that freeth us from the Law, neither increaseth nor groweth, but is ever most perfect and absolute, that is Christ his obedience imputed to us by faith; — what that righteousness is see there. I will not make application. (w) At Gods tribunall nothing is accounted righteousness but perfect obedience of the Law. (x) Nothing imperfect or lame can be called the justifying righteousness of God. (y) God is truly and most just in the surety. God, as I have elsewhere said, doth approve none for just, but those whom first he maketh just truly, and in the highest degree, not in themselves, but Christs righteousness imputed. (z) We so profess a sinner to be justified by the only mercy of God the Father that we acknowledge Christ with his office of a Mediatour the next cause, who being borne for us, not himselfe, Jel. 9. 5. who by the ransom of most absolute perfection so reconciled the eternall justice of his offended Father to miserable men that God lost not the praise of justice in midst of mercy. Though as a most free agent he could justifie whomsoever, and in what manner soever he would, yet both his Nature as he is infinitely just, and also his Will revealed in the Law, which in God is the eternall and immovable rule of justice: which moreover, in immutably requireth satisfaction for sinne, and fulfilling the Law by obedience, seeing to justifie a wicked man without righteousness he hath called it abomination, there is therefore made a translation of the Law which could not give life on Christ, who being made for us under the Law might every way satisfie the Law for us.

(a) This righteousness was altogether to be fulfilled in us, therefore Christ putting on our flesh in our behalfe perfectly performed it. I came not, &c. Matth. 5. & 16. here it is easier for the Heavens to passe, this member appertaineth to the application of Christs benefit to us. (b) Then should it be vaine if not satisfied by us, or in our name by another, and that is satisfied by Christ who came not to dissolve, &c. and he did fulfill it in our flesh. (c) That very righteousness which the Law required that by its prescript we may be thought just and intire before God, for when as to forgiveness of sinnes and fulfilling the Law this third shall come, the perfect integrity of our nature, (all which we freely attaine in Christ apprehended by faith) let Satan doe what ever he can we are just before God, and that from that most absolute forme of the Law, therefore the Apostle said he came not to destroy the Law, but to establish it, Rom. 3. 21. (d) The righteousness of Jesus Christ by which we are justified before God is the most perfect obedience of the whole Law of God—the righteousness manifested in the Gospel, is the fulfilling of the Law made by Christ for us. (e) He excellently taketh away this scruple, when as out of the doctrine of the Law he establisheth the righteousness of the Law. (f) The Apostle well said we establish, for what doth Christs satisfaction but shew the threats of the Law not voyd when as Christ must indure them? and what is Christs righteousness else

(a) Hoc *δικαιωμα* prius fuit completum etiam in nobis, ideoque Christus inducens nostram carnem nostro nomine perfecte præstitit legem, Matth. 5. non veni— & I 6. hic facilius est cælum— pertinet hoc membrum ad beneficium Christi applicationem ad nos, dicit in Rom. 8. 4. (b) Nam tum deum reddere tur inanis si illi non satisficeret, vel per nos vel nostro nomine per alium atqui id per Christum est satisfactum, qui non venit

solvere sed implere, Matth. 5. & eam in carne nostra implevit ad Rom. 8. *Tossan. p. 26.* Bera in Rom. 8. v. 4. (c) *δικαιωμα*, illud ipsum quod requirit Lex ut ex eius præscripto iusti & integri coram Deo censeamur: nam tum ad peccatorum remissionem & impletionem iustitiam accessit etiam hoc tertium, id est, perfecta naturæ nostræ integritas (quæ omnia gratis consequimur in Christo per fidem apprehenso) ut in omnes facies se converteret Satan, iusti sumus coram Deo, etiam ex illa absolutissima Legis formula quamobrem dixit Apostolus supra, c. 3. 31. se Legem non evertere sed stabilire. (d) Iustitia Jesu Christi, per quam iustificamur coram Deo est perfectissima totius Legis divinæ obedientia— iustitia in Evangelio patefacta est imperio Legis a Christo facta pro nobis, *Polan. synt. l. 6. c. 36. p. 2947.* per Evangelium Lex non aboletur sed stabilitur, Rom. 3. 31. (e) *Calv.* hanc scrupulum optime discutit cum ex ipsa Legis doctrina stabilit Legis iustitiam. *Calv. ad Rom. 10. v. 5.* Stabilimus, merito hoc dixit Apostolus, nam Christi satisfactio quid aliud quam Legis minas ostendit, minime irritas esse, quum illas luere Christum oportuerit? Sed & Christi iustitia quid aliud est quam plena Legis præstatio? doctrina igitur ex fide quin non prius nos servet quam iustificet (id est, Christum nobis per imputationem applicet his omnibus virtutibus Legis ornatum) certe iustitiam ex Lege non modo non evertit, sed potius stabilis in nobis, *Beza. ad Rom. 3. ult.*

but a full performance of the Law. The doctrine therefore of faith seeing it doth not save us before it justifieth us, (that is, it applieth Christ to us by imputation, adorned with all these vertues) surely it doth not only not overthrow the Law, but rather stablisheth it in us.

Hitherto may I referre that eternall rule, Doe this and live, see Mr. Perkins argument. That which must be our righteousness before God must satisfie the justice of the Law, which saith, Doe these things and thou shalt live, but there is nothing that can satisfie that justice of the Law, but the righteousness and obedience of Christ, *ergo*. See Abbot. p. 387. see Abot. p. 389. See Sybrand against Ber-
tius, p. 140. & 144. and Mr. Pemb. p. 149.

By all which much may be noted by you if you will put the same to use, and that not onely mercy, but justice, exact satisfaction to the Law, are by Orthodox Writers established in free justification.

P. 27.

See. 9. You goe on, and say (when as Mr. W. by righteousnesse saith is meant Evangelicall righteousness— even the perfect satisfaction and righteousness of Christ our Mediator and surety, which he the Son of God, in mans nature performed to the Law.)

Mr. G.

Riddle me, riddle me, &c. and that faith in any sense cannot be imputed for the righteousness of Christ.

1. If it be a Riddle, how can you solve it without explication? your arguing is a beating of the aire.

2. And in the rest you doe but trifle, that which is imputed is the righteousness of Christ, so Mr. W. truly; that is Evangelicall, Dan. 9.

3. That for the righteousness of Christ is not Mr. Ws. but your owne before answered, see his explication.

4. To that question, (though impertinent) whether any thing may properly be said to be truly and indeed the same with it selfe, and your reference of it to Mr. Walkers owne determination when his Logick returnes againe unto him.

I Answer, that I should thinke any thing may truly and properly be said to be the same with it selfe; neither doe I conceive any thing more truly and properly the same then the thing it selfe: other things may be like, are not
the

the same. Every thing is every way the same with it selfe, identity is the samenesse of a thing in my Logick. Your owne immediately preceding words may answer your question, which are, *surely there is nothing truly, really, and indeed the same with the satisfaction of Christ, but this satisfaction is selfe.*

So that what Mr. W. said is a truth, that which God accounteth for righteousness is so indeed and maketh the person righteous indeed.

So is faith (not in a proper sense) in a figurative sense apprehending the righteousness of Christ, righteousness indeed, and your inference, p. 28. but a formerly destroyed Remonstrant device.

When you comprehend not why Mr. W. should call the righteousness of Christ evangelicall righteousness, opposed to legall, and yet define a legall righteousness to be every mans fulfilling the Law in his owne person.

I take it no difficult thing; take it as performed by himselfe, it was his performance and legall; take him to be our surety, and consider him so performing the same, and it graciously given unto us by God in the Gospel, it is Evangelicall and rightly so called: Christ and all his benefits are Evangelicall, such is his everlasting righteousness, Dan. 9. (g) Neither are there places wanting amongst the Prophets of justifying righteousness, as,

You say legall righteousnesses of works cannot be inherent, because they are matters transient.

1. Though the works passe, the habit whence which also is strengthened by the worke, is inherent.

2. As in full acts passing, leave a stain and skarre as well as guilt on the soule, why may not acts of righteousness be a contrary lustre?

3. The acts of righteousness of Christ passe not simply, they remaine with God to whom they were offered to the ends and uses for which they were performed as in the effects thereof.

4. Habits and acts in the Apostles disputes are inrolled, neither doth he dispute against transient acts alone, but

2.

(g) Nec desunt
apud Prophetas
loca de iustitia
iustificante in Christi
Regno, ut Isai.
45. & 53. &
Dan. 9.
Tossan ad Rom.
p. 173.

3.

but inhering habits, the habit is *actus primus*, nei ther is it the love of God, or faith in Christ that aſteth not on him, conjoyning the ſoule and the object thereby.

4. You demand why he ſhould ſay, that to be inherent in every man which was never in any but Chriſt.

That may have a faire account. Legall righteouſneſſe was inherent in Adam, as well as in Chriſt. God made man juſt, what Adam had, the whole nature had in him, and ſo it was in every man. There is alſo a proportion to the Law in every Chriſtian, the Law of God is in his heart, though it be imperfect and given by the Goſpel.

5. You know not why he ſhould affirme Evangelicall righteouſneſſe to be a ſatisfaction performed to the Law. Why not? You grant it of the active obedience of Chriſt, but how the paſſive obedience of Chriſt which Mr. W. intendeth ſhould be a ſatisfaction to the Law you apprehend not. You ſay the Law was ſatisfied in that perfect and intire obedience which Chriſt exhibited to it, and did not require of him (no more then it doth of any other man that ſhall fulfill it as he did) that he ſhould be made a curſe and die the death.

1. I anſwer, both make up full ſatisfaction in our behalfe, the Law ſaid, Doe this and live, and, Accuſed is every man that abideth not in all the Commandements of the Lord to docthem: both are our debt: our ſurety muſt doe both in theſe names. God required doing, he muſt fulfill all righteouſneſſe; as God threatned death, Chriſt muſt ſuffer theſe things; he was accuſed for us, he died for us.

2. The Law requireth full ſatisfaction of the ſurety as well as the principall, and puniſheth the ſurety as well as the principall.

Luther ad Gal.
p. 160. 2.

But he ſetteth himſelfe againſt the wrath of the Law, and taketh it away, and ſatisfieth the Law in his owne body by himſelfe, I ſatisfie the Law for thee.

Mr. G.

But the Law doth not require that an innocent perſon ſhould die, but the tranſgreſſour, ſo you; he ſhould not, conſidering the innocent perſon *per ſe*, in himſelfe, & *qua*, as a ſurety, it is not ſo: ſo conſidered he was and might be numbered with tranſgreſſours. He was made ſinne for us, the iniquities

quities of us all were laid on him. They, sinnes were on his account, on him, he bore our sinnes; hence guilt, hence punishment; Satisfactory it was (you say) but not to the Law, it knowes no satisfaction, but to God, because hee required it.

Answer. Whose Law was it, but Gods? you say God required it, Was it not in the Law? satisfy God requiring, and satisfie the Law: in it he requireth death on the transgression thereof.

Now that our Surety was by imputation a transgressor, hearken to Divines. Although sinne be taken for Sacrifice in the Hebrewes speech—yet the reason of the opposition requireth rather that Christ should be said to be made sinne for us, that is a sinner, not in himselfe, but by the guilt of all our sins imputed to him—where he citeth that of *Augustine*.

He was sinne, and we righteousness, not our owne, but of God, not in our selves, but in him, as he is made sinne, not his owne, but ours, nor in himselfe, but in us;—We therefore are so the righteousness of God in him, as he was sinne in us, forth by imputation.

Christ is innocent concerning his owne person, and therefore he ought not to have beene hanged upon a tree. But because according to the Law of Moses every Thiefe and Malefactor ought to be hanged, therefore Christ also according to the Law ought to be hanged, for he sustained the person of a sinner, and of a thiefe, not of one, but of all sinners and thieves.—Therefore it beoved that he should become a transgressor, and as *Jes.* the Prophet saith, to be reckoned and accounted amongst transgressors and trespassers. And this no doubt all the Prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, adulterer, blasphemers, that ever was, or could be in all the world. For he being made a Sacrifice for the sinnes of the whole world, is not now an innocent person and without sinnes, is not now the Sonne of God borne of the Virgin Mary, but a sinner which hath and carrieth the sinne of Paul, who was a blasphemers, an oppressor, and a persecutor: of Peter which denied Christ: of David which was an adulterer, a murderer, and caused the Gentiles to blaspheme the name of the Lord. And

G

briefely

Bez. ad 2 Cor. 5. ult.

Esti peccatum victima ex Hebraeorum idiotismo, &c. Tamen ratio Antithesis poscit ut potius Christus dicatur factus esse peccatum pro nobis, id est peccator, non in se sed ex omnium peccatorum nostrorum reatu ipsi impurato.—

Ipsa peccatum & nos iustitia, non nostra sed Dei, non in nobis sed in ipso, sicut ipse peccatum non suum sed nostrum, nec in se, sed in nobis factus est.—sic ergo sumus iustitia Dei in ipso ut ille peccatum in nobis neminem ex imputatione.

Luther. ad Gal. c. 3. 15. 13. p. 136. 137. C. 53.

briefly which hath and beareth all the finnes of all men in his body that he might make satisfaction for them with his owne blood.— He verily is innocent, because he is the unspotted and undefiled Lambe of God: but because he beareth the finnes of the world, his innocency is burthened with the finnes and guilt of the whole world.

Whatsoever finnes I and thou and we all have done or shall doe hereafter, they are Christs owne finnes as verily as if he himselfe had done them.— But what is it to beare? The Sophisters answer to be punished. Very well, but wherefore is Christ punished? Is it not because he hath sinne and beareth sinne?— So Luther. I passe others for the present.

See Gerhard de
justif. p. 207.

6.

Mr. G.

Lastly, you call him a Medalian Divine, and say he makes no clever worke when he jumbles together the active and passive obedience of Christ and subiecteth them to the same consideration in respect to their performance to the Law.

Ans^r. Call him as you please, he hath not exceeded his mediocrity, here you prove it not. I finde no jumbling. What if he had put them together? they agree, and are his obedience. What was his taking our nature, what he did and suffered, his making himselfe of no reputation, his taking on him the forme of a servant, his being made under the Law, but his obedience, which lasted even untill death? and what but answer to Gods will and commandement on him as our Surety, what the Law spake to our Surety?

Lesse then the whole will not satisfie Gods justice, will not justifie, procure our freedome from sinne, and eternall life. I will try that with you when you please. So that yet he hath quitted himselfe.

S. 11. 10. But before you leave him you play the Crier. If any man or woman longs for contradictions, or other absurdities of the blood, I can yet releve them out of this tract of Mr. W.

Surely that office doth not become you, you wanted an office when you tooke up that, the Ware you vent is no cominodity, it is not appetible, adversaries onely desire them in such as they oppose for their owne advantage. O how corruption pleaseth it selfe with them! What a precious

tious dish is it to please your admirers in this your opinion! Let us examine the matter.

P. 6. He affirmeth, and that truly (as you conceive) saith to be the first and radical grace and vertue of renovation. I will agree with you both. Where is the contradiction or absurdity? you say, yet p. 5. in his definition of saith be supposed the subject or person in whom it is wrought to be regenerate, which doubtlesse is as much as to be renewed.

P. 30.

1.

Answ.

Sir, are not faith and all graces wrought together, and at once? are they not together? is the subject then a believer, and not regenerate, and not renewed? Is not faith that which is born of God, & the subject in that name regenerate and renewed? What is regeneration or renovation but workes of God by his spirit inabling to beleeve, &c. and is it not necessary that in order of nature inabling to beleeve be before faith? This will never save a man or womans longing, nor tickle the Reader unlesse he be a believer of you on those termes of Pythagoras his schollers, *Ipse dixit*, he said it. Let us try another.

Answ.

Again, p. 9. he affirmeth that God doth account and judge of all persons and things so as they are, and yet p. 11. granteth that God accounted Job his enemy, which he was not.

2.

Mr. G.

Mr. W. said not that God counted Job his enemy, but as Jobs speech: and then it is so asserted in an improper sense, and that distinct to the other which was first named, so that this is no contradiction: had he said the word is so taken, universally, alwayes, still, (which you untruly charge him with before) it had beene somewhat to purpose, now it is neither contradiction nor absurdity. Mr. W. professedly laieth downe divers senses of the word, and that with a *sometimes*—as in that eleventh and tenth page. Why did you not make more contradictions as many as he did put different acceptations of the word?

Answ.

So p. 5. he defines saith, which is here said to be imputed for righteousness to be the supernaturall gift and grace of beleeving, and yet p. 8. that God imputes a righteousness which neither consists in any worke or workes, nor in any grace or vertue inherent, and p. 12. he saith, by imputing saith for righteousness

3.

Mr. G.

teousnesse is meant Gods setting of Christs righteousness on the score, and putting it on the account of every beleever.

Ansiv.

Faith questionlesse is a supernaturall gift, but that it is imputed in a proper sence, he saith it not, he blameth you for the same, but still in a relative sence, as it apprehendeth and applieth the righteousness of Christ.

This righteousness imputed is neither any worke or workes, grace or vertue inherent in us.

By imputation of Christs righteousness is meant Gods setting it on the score of, or putting it on the account of a beleever, he setteth it on his account, or really and truly giveth the same unto him. Here is not a contradiction to save a mans longing. It is well for him, not for your credit who beate up the Drum in Print and cry, *If any man or woman*, who may say, *Parturient montes*: let the Reader looke for its English in your selfe.

Defining faith which the Apostle saith is imputed, he defines it a strong faith, or faith in the highest degree, so that a weak faith is not capable of Pauls imputation for righteousness.

4.
P. 31.
Mr. G.

Ansiv.

It is true he saith, this faith of Abraham was not weak, but a strong faith and belief without staggering, in that place. Doth he say the faith that is imputed must be strong or not imputed? Where saith he, that a true faith, if not strong and a weak faith Christian must to Hell? No, it is another question. Mr. W. holdeth faith justifying as a hand receiving, so it receiveth the treasure be it never so weakly it enricheth, so it receiveth Christ and his righteousness it justifieth strong, and weak belongs to the more and lesse, not to the nature of faith simply.

Mr. G.

This also troubleth you, that the spirit of God in working faith confirms the heart with confidence and firme persuasion. But why are you troubled? Is not the heart by nature weak, and doe not the workes of such an one shew it? Ezek. 16. Doe not all graces strengthen, and shall faith, the chiefest, not confirme?

Ansiv.

Doth it trouble you that he saith, the spirit of God working faith confirms the heart with confidence? it needeth not,

not, for whether confidence be of the nature of that mixt habit faith (as I thinke) or the effect of faith, it must needs confirme the heart. It needeth not that he calleth it a *perswasion*, it was so truly called before you were born, and if it did not perswade, how doth the soule assent?

And as for firmnesse, it being a part of the *inward and hidden man which is incorruptible*, a part of the *everlasting Kingdome of Christ*, it must be acknowledged firme; infused habits are so, all: they have more or lesse firmnesse in them.

Lastly, whereas Mr. W. faith that God sets Christs righteousness on the score, and puts it on the account of every beleever; you would know *whether his meaning be that God accounteth every beleever to have done and suffered the things which Christ did and suffered; or other tolerable construction.*

I answer, his putting to account is such a valid donation of the same to a beleever, that he by faith in Christ is as if himselfe had satisfied. We by him died, we by him fulfilled the Law. *He for them paid the ransome by his death, he for them fulfilled the Law in his life: so that now in him and by him every true Christian man may be called a fulfiller of the Law. Thus the Church of England in her Homily.*

To your ifs.

If God puts the righteousness of Christ *it selfe upon a belevers score*, he puts the merit of Christs righteousness upon his score also, for these are inseparable: If he puts the merit of Christs righteousness upon his score, he must put all the fruits and effects of his merit also, for these likewise are inseparable one the other, and so God shall have accounted every beleever to have redeemed, justified, and saved the world. Mr. G.

I answer, God putteth the righteousness of Christ on the score of a beleever and the merit also, and so the effects of his merit are communicated. So that hereby man is just, hath what to answer God requiring doing to life, and threatning death for sinnes, Christ his righteousness and merits, and hence is he justified, saved, &c. And yet it followeth not that God should account every beleever a Saviour of the world. Your consequence is an absurd.

Si vere imputaretur nobis iustitia Christi, profecto non minus iusti haberi censeretur; debemus quā ipse Christus, proinde redemptores & salutores mundi, quod est absurdum.

Nos autem absurdū dicimus. Tantum precario, id est aliunde & in alio. Rursus fieri non potest ut qui imputative iustus est, sit redemptor mundi & servator, sed tantum servus & redemptus. Cham. de iustif. c. 20. p. 23 24.

Eiusdem causæ omnia effecta in unum individuum conferre.

Quis neget solis calorem applicatum arboribus, esse causam generatorum fructuum omnium, neque tamen quicquam adeo insanit, ut Piro applicaret generationem omnium fructuum, quia Piro vidit applicatum solis calorem. Causa est, quia longe distat, calor & applicatio coloris. Calor consideratur in ipso sole unde manat in omnes arbores, sed applicatio attenditur omnibus arboribus, ut non sit omnibus idem actus communis, revera alius actus est cum calor applicatur Piro, & alius cum Pomo & cum nuci & c. Eadem ratio est iustitiæ Christi, quæ communis est omnibus servandis in vitam æternam, quandoquidem nullum est aliud nomen sub celo in quo nos oportet salutem assequi, sed sua fuit Paulo iustitiæ imputatio, sua Petro, Johanni, Jacobo. Absurdissima ergo consequentia, imputari Paulo redemptionem Petri, Johanni, Jacobi, & aliorum. Id. c. 21 p. 3. In an answer to an objection of Salmeron,

Popish one, reasons are given by our learned Protestants answering Bellarmine, whose it is against imputed righteousness. If the righteousness of Christ (saith Bellarmine) should be truly imputed unto us, truly we ought to be accounted and thought no lesse righteous then Christ himselfe, and therefore Redeemers and Saviours of the world, which is absurd. Cham. answering him, denieth the consequence in these words. We (Protestants) say it to be an absurd thing, and denieth us equally just, for as much as he hath it inherently, a se, from himselfe, and is per se iustus, just of himselfe, when as we inherently are unjust, and have our righteousness onely by favour, that is elsewhere and in another: and addeth. Again, it cannot be that he that is just by imputation should be a Redeemer of the world, and Saviour, but onely redeemed and saved.

Elsewhere he answereth this to be, to pour all the effects of the same cause into one individuals thing. Who would deny the heat of the Sunne applied to trees to be the cause of all fruits brought forth? Yet none is so madde as to give unto the Peare-tree the bringing forth of all fruits, because he seeth the heat of the Sunne applied to the Peare-tree. The reason followeth. The reason is, heat and application of heat have a far difference.

Heat is considered in the Sunne it selfe, from whence it passeth to all the trees; but the application thereof is given to all the trees: so that it is not the same common act to all, indeed it is one act when as the heat of the Sunne is applied to a Peare-tree, another when to an Apple-tree, and when to a Nut-tree, and so for the rest. This he applyeth. There is the same reason of the righteousness of Christ which is common to all that shall be saved to eternall life, for as much as there is no other name under Heaven in whom we ought to attaine salvation.

vation.

vation. But Paul had his imputation of righteousness, Peter his, and so John and James. It is therefore a most absurd consequence, that the redemption of Peter, John, James, and the rest, should be imputed unto Paul. Doctor Ames answering the same objection, laieth downe the Protestants tenent.

1. Christi righteousness to be so farre imputed unto us, that we by the vertue thereof should be accounted so just before God, as if we our selves had that by which we are accounted righteous before the Lord.

2. The righteousness of Christ to be accounted to particular believers according to their particular necessity, not according to all the worth of it, as a precious stone of great price, which is given for the redeeming of divers Captives,

is applied to particulars, not according to the universall worth, but according to the necessity of every Captive: mention therefore of the world is absurdly made in particular application.

3. The righteousness of Christ is not imputed unto us as causes, but onely as Subjects thereof. Bellarmine therefore most unjustly inserteth us to be capable of the name of Redeemers or Saviours, because we be redeemed and saved.

Our late Learned Bishop of Salisbury answereth the same argument, and to that part saith, It is a ridiculous inference, for be is a Redeemer and a Saviour, not who receiveth redemption and salvation, another worke imputed unto him; but who performeth redemption and salvation by his owne effectuall worke.

Justitiam redempti & salvati recte affirmamus, sed redemptores à nemine qui mentis compos est appellamus. Postremo; & illud perpendendum, Christi justitiam non imputari huic aut illi credenti; secundum totam latitudinem efficaciarum suarum, sed prout unusquisque illa opus habet. Non igitur Petro imputatur: ut generale pretium redemptionis pro omnibus, sed ut pretium quod illius anima in particulari redimatur, cuiusque merito ille in particulari ad vitam gloriæ evahatur. Ex tali autem imputatione huius justitiæ neque colligi potest nos esse justos esse ac Christum, neque omnino redemptores dicendos. Dr. Dav. de justis hab. c. 24. ad arg. sextum p. 331.

1. Christi justitiam, eacum nobis imputari ut eius virtute, nos perinde justis censeamur coram Deo, ac si nosmet ipsi in nobis haberemus quod justis coram ipso censeamur.

2. Justitiam Christi imputari singulis fidelibus secundum eorum particularem necessitatem, non secundum universalem quæ habet valorem, sicut gemma maximi pretii, quæ datur pro variis captivis redimendis, applicatur singulis non secundum universalem æstimationem, sed secundum cuiusque captivi necessitatem: absurde igitur fit mentio mundi in applicatione singulari.

3. Justitia Christi non imputatur nobis ut causis, sed ut subiectis tantum: inepissime igitur insert Bellarminus nos posse dici redemptores aut salvatores, quia sumus redempti & salvati. Ames. Bell. enerv. 10.4. p. 139.

Ridicula illatio nam redemptor & salvator est non qui accipit redemptionem & salutem alterius operæ sibi imputata: sed qui præstitit alteri redemptionem & salutem suam, operæ efficacis. Abimputatione igitur huius justitiæ alteri redemptionem & salutem suam, operæ efficacis. Abimputatione igitur huius justitiæ alteri redemptionem & salutem suam, operæ efficacis. Therefore.

Therefore we are rightly affirmed redeemed, and saved, from the imputation of this righteousness, but we are called Redeemers by none that are in their right wits. Last of all, that also is to be considered, Christs righteousness cannot be imputed to this or that beleever according to the whole latitude of its efficacy, but as every one hath need of it. It is not therefore imputed to Peter as the generall price of redemption for all, but as the price by which a soule in particular is redeemed, and by whose merit he in particular is exalted to eternall life. But from such an imputation of this righteousness, it can neither be gathered that we are equally as just as Christ, nor at all to be called Redeemers.

If we looke on the truth of the righteousness which is imputed to us, we are accounted no lesse just before God then Christ, and yet we are not Redeemers. See the place.

Si veritatem
iustitiæ nobis
imputatæ spe-
cies non minus
iusti censemur
coram Deo ac
Christus, nec
tamen redem-
ptores.

Luc. Trel. p. 94.

Thus what you oppose to imputed righteousness as absurdity is opposed by Papists, and the inference shewed to be most absurd by the learned Protestants against them, to their Barre you stand and must make an answer. In a word, though every member hath communion with the head Christ, and partaketh for, and according to his need, as a member of a naturall body from the naturall head, yet hath he not Christs merits to give to others, more then a member in the body, suppose the finger, hath life from the head and heart, to give to the feete and toes: and this you may take as Master Walkers owne answer.

Señ. 11. Come we now to the confirmation of the exposition Mr. W. gave, neglecting what you fasten on him before sufficiently cleared; and many vaine lines together, p. 32, 33, 34, 35, 36, 37, 38. for, *debent negigi*, they ought to be neglected.

Mr. Walker judging the Apostle the best interpreter of himselfe, argueth for a tropicall sense, from Rom. 2. 26. &c. where the word λογισμός, to be accounted or imputed, is first used. If the Uncircumcision keepe the righteousness of the Law, shall not his Circumcision be accounted for Circumcision? from whence he gathereth that as by a double trope (at large explicated) Uncircumcision taking in with it and comprehending the righteousness of the Law shall be accounted

counted and accepted for the state of an holy and righteous man, one circumcised in heart, though he be uncircumcised and in a *Gentile* outward estate.

So by *Abrahams* beleiving by a *Metalepsis* or double trope the *Apostle* doth understand *Abrahams* standing in the state of a true beleever united by one spirit to *God* in *Christ*, and having communion of his satisfaction and righteousness, faith comprehending the perfect righteousness and full satisfaction of *Christ* to be accounted to him given to him for righteousness, or that which makes him righteous.

To this. (*Passing what you say this Scripture would doe if managed to throw downe his interpretation, and the slight summe of all granted, being but a cipher in your account, apparently such (as you say) because you doe but say both.*) Mr. G.

1. By way of answer you demand, *What if he could prove that here were trope upon trope, and mountaines of metonymies? Doth this prove a necessity either of the same kinde of tropes or figures in other Scriptures, which yet is the strength of the argument?* Mr. G.

Ans. Mr. *Walkers* intent is not to prove a necessity by this argument, but that the *Apostle* (the best expounder of himselfe) thus useth the phrase in another place in the same *Epistle* as is here interpreted, that it is not therefore so strange, harsh, and uncouth an expression, and figure of speech, and not to be found in all his writings besides, as you charge the figurative interpretation to be. See Mr. *W.* book p. 352. *Tropicall* speeches are usuall, and that is a manifest place fitting with this.

And this may suffice for this argument, your answer unto it, the rest p. 34, 35, 36, 37. are but impertinencies, which I may neglect without giving you advantage or the least damage to Mr. *W.* cause: there is nothing unsound but might well be maintained against your many words.

SECT. 12. Mr. *Walkers* first argument is taken from the fourth verse, and is framed by you thus. *That thing which is counted for righteousness bringeth with it a reward to the beleever, not of debt, but grace, viz. eternall life. But it is the*

H

satisf-

satisfaction and righteousness of Christ, not faith in a proper sense, that bringeth this reward, eternall life with it; therefore it is the righteousness and satisfaction, and not faith that is imputed for righteousness.

Mr. G.

To the proposition you answer by distinction. A thing may be said to bring with it a reward either of voluntary and free covenant or compact, or by way of merit and just retribution. In the former sense the proposition is granted for truth, because faith brings with it a reward in this sense, as well as the satisfaction of Christ doth in the other.

If he meaneth by way of merit, the proposition is false, so that which is imputed doth not necessarily bring with it a reward on such termes, or in such a way. God in a gracious and free covenant hath promised the same (if not greater) reward to those that shall believe in Jesus Christ, which he hath promised to those that shall keepe the whole Law.

Ans^r. For answer. First, for your distinction of free covenant, and merit in this our business, I suppose things in it are divided and set in opposition which God hath joyned together. For the merit of Christ is the confirmation of the free covenant. God is so, by Jesus Christ the just, and the covenant is in his blood, and his righteousness are the promise of God. What is offered and tendered in all ordinances for eternall life to faith, or receiving of him, as Acts 16. 31. by believing and receiving him he is made the Lord my righteousness, righteousness to me, to which the Lord performeth life. The Apostle sheweth them subordinate, when as he saith we are justified freely by grace through the redemption which is in Jesus Christ, whom God hath set forth a propitiation through faith in his blood, Rom. 4. 24. Your distinction is true of humane merits, not the merits of Christ, the Surety of the covenant.

2. I assert, Mr. Walker intendeth such a gracious way of merit, and so doth the Apostle disputing against our works, this doth in this way infallibly bring with it the reward, eternall life; which faith in a proper sense, not taking in the righteousness and merit of Christ, doth not, cannot more then mans workes.

3. There

3. There is nothing else can doe it saith Mr. W. It is a gracious way satisfying iustice, the Apostle saith, *the spirit is life*, that is, the soule liveth eternally, *because of righteousness*, the righteousness of Christ imputed, *Rom. 8. 10.* there by righteousness the Apostle meaneth *this same imputed righteousness which we assert against Papists.*

4. Hence the assumption is sound, for howsoever faith in a relative sense and *Christs* righteousness imputed, (faith being but the hand, the applying instrument, *Christs* righteousness applied that alone which justifieth as the meritorious and formall cause) have a sweet and harmonious agreement in our justification. It is not so when as faith is taken in a proper sense, though it be faith in *Christ*. Whence your selfe, *Arminius*, and *Socinus*, asserting the imputation of faith, adde, and *not Christs* righteousness imputed, and so put them in opposition in the matter of justification.

When as you lay downe the manner of either, *viz.* that *Christ* justifieth by way of merit, satisfaction, and atonement making with God for sinne. Here is a truth, but not all, for there must be imputation of it, reall donation also of Gods part to make us righteous, and faith must concur not in a proper sense as accepted for the righteousness of the Law in it selfe (as you say) but (as you say also) *as it bringeth us into communion of Christs perfect righteousness*, by which faith, (as by an hand receiving riches, riches doe make rich the receiver) receiving the righteousness of *Christ*, that maketh righteous; faith is as the hand, the righteousness that which as riches corporall that way, do make us thus spiritually rich, that is, righteous in the light of God. Faith doth it relatively or by a figure not in a proper sense which you stand for: thus much you say, also.

5. When as you say, *the Lord hath promised the same reward, or a greater to those that shall beleeve in Jesus Christ, then that which he hath promised to those that keepe his whole Law*, disputing against the relative sense for faith in a proper sense. What doth result but the *Servetian*, *Socinian*, and *Armini-*

*Hanc ipsam
quam nos asse-
runtus iustitiam
imputaram.
Cham. de iust.
c. 2. Sect. 59.*

Vides habetur
pro omni legis
iustitia quam
nos prestare
tenebamus.
See Sybrand. p.
9. ad Bet.

an tenet, delivered also by *Bertin*, saith is accounted for the whole righteousness of the Law which we are bound to performe, which also they attribute to *gratuide* acceptation.

Sec. 13. Mr. *W*. third argument is taken from the 6. and 11. v. That the thing imputed by God is properly righteousness, such as being imputed brings forgiveness of iniquity and covers sinnes, and so maketh the beleever blessed. Now there is no righteousness to be found amongst all mankind but *Christs* perfect righteousness and satisfaction and that is a perfect propitiation for all sins, therefore it is the righteousness which is imputed for justification.

Of this argument you say it is *built cleane besides the foundation it claimeth*, and when you prove what you say, you shall have an answer. But to what you answer.

1. You say, *That the conclusion Christs righteousness must needs be that which is imputed for righteousness in a proper sense, is diametrically opposite unto himselfe in severall examined passages, particularly to that which saith saith comprehending in it the righteousness of Christ is imputed for righteousness to him, which differ greatly.*

Ans^r.

1. Though faith and Christs righteousness differ, and are opposed diametrically in your sense and acceptation they are subordinate in Mr. *Walkers*.

2. And when faith is said to be imputed taking in the the righteousness of *Christ*; You know Mr. *Walker* faith is imputed in an improper sense, and that Christs righteousness is that which is imputed in a proper sense; that is it which alone properly imputed maketh us righteous.

2. You blame his understanding the Apostles praise of imputing righteousness, v. 6. supposing a proper pre-existent righteousness for the matter of such imputation which is one of his mistakes.

I answer, Mr. *Walkers* understanding had beene blame worthy, had he supposed otherwise; for a proper perfect righteousness is necessary to make one so righteous.

Gods people are holy, unreprouable, unblamable in Gods sight, perfectly just, can that be without righteousness?

Mr. *Bradshaw* sheweth, that, the proper matter of Justification is justice or innocency not caused or produced by the act of Justification.

Justification, but existing some way or other before, for a person is not therefore just because he is justified, but he is therefore justified because he is just. The justice of the party justified, being the cause of his justification, and not his justification the cause of his justice.

Mr. Bradsh.
treat. justif. c. 2.
Sec. 10.

Papist and Protestant agree in this, the one putting inherent righteousness the formall cause, which being imperfect, is truly rejected by us, and so faith in a proper sense. The other put the perfect righteousness of Jesus Christ:

It is certaine, saith Mr. Wotton, that the forme of Justification consisteth in righteousness, because we are justified or constituted just by righteousness given to us from God, which he sheweth out of Papists and Protestants.

The Apostle saith, by the obedience of Christ we shall be constituted righteous. It is you and Arminius that talke of making just without any justice at all.

That Mr. W. is mistaken you prove.

1. *Because it is not said 7 Iniquorum, but without the article, Iniquorum, which intimately he speaketh not here of any particular or speciall righteousness fixed in any subject as the righteousness of Christ is.*

Here you grant righteousness; whether it be fixed in a subject or not, you seeme so at least.

And when as you tell us of righteousness not in a subject, you tell us of an accident without a subject; where was your Logique? There is no righteousness whether it be generall or particular, but it is in some subject; so is the inherent righteousness, of which Papists in their opinion, so faith in that opinion, and so the righteousness of Christ.

To your second, *Then the righteousness of Christ must be imputed for the righteousness of Christ.* We answered before. It is but a borrowed jangle.

Thirdly, you answer, *The righteousness here imputed is without workes, which Christ is not; workes are the essence thereof.*

To which you know is answered, the workes which are excluded are not workes simply, and namely of Christ; but our own workes.

H 3

Against

Cum justificationem sine iustitia. constituere, sit insonnium sine sonno cogitare
Gerh. de justif.
p. 135.

Justificationis formam iustitia constare certum est, quoniam iustificamur si ve iusti constituimur per justificationem nobis a Deo donatam.
Wotton, de reconciliation. par. 1.
l. o. c. 2. p. 34.

I.

2.

3.

Against this you argue, or say, *such a distinction as this is, is without any foundation in this or in any other Scripture.*

But not truly, for as the Scripture denieth Justification by the workes of the Law, so it establisheth Justification by the righteousness and obedience of Christ, Rom. 5. 17, 18, 19, by this is there a perfect supply of what was not in us, but should have beene to life; as the Apostle, Rom. 8. 4. and Rom. 10. 4. and when as the Apostle objecteth, *Doe we make the Law of God wide through faith?* He answereth, *God forbid, and yea we establish the Law.* So doth faith applying the righteousness of Christ that establisheth the Law.

The Church of England saw this, you might have learned it there. *Whereas it lay not in us to doe, (that was impossible before) be provided a ransom for us, that was the most precious body and blood of his owne most deare and best beloved Sonne Jesus Christ, who besides this ransom fulfilled the Law for us perfectly: and from the third of the Rom. 8. & 10. our Church, there must be on Christs part to justification, justice, that is the satisfaction of Gods justice, or the price of our redemption by the offering of his body, and shedding of his blood with fulfilling of the Law perfectly.*

So the grace of God doth not shew out the justice of God in our Justification, but onely sheweth out the justice of man; that is to say the justice of our workes, as to be merits deserving our justification.

Whereas all the world was not able of their selves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving to prepare for us the most precious jewels of Christs body and blood, whereby our ransom might be fully paid, the Law fulfilled and his justice fully satisfied. So that Christ is now the righteousness of all them that truly doe beleve in him, be for them paid the ransom by his death, be for them fulfilled the Law in his life, so that now in him and by him every true Christian man may be called a fulfiller of the Law, for as much as that which our infirmity lacked, Christs justice hath supplied. Here is the explication of our article of Justification, and thus in the

Art.

Art. of Ireland; Art. 35. Other Authors are needless, these enough.

And hence may you perceive the necessity of the distinction; the Law and Justice of God are hereby satisfied, which cannot be where workes are simply excluded, that it is not vaine and frivolous, our justification else is impossible.

Señ. 14. You argue that if the righteousness God is here said to impute, be the righteousness of Christ, then the description thereof, v. 7. & 8. is impertinent and improper, being laid downe, in imputing sinnes, covering sinnes, not imputing sinnes; the imputing of Christs righteousness in the sense pretended is much more then forgiveness of iniquity or not imputing sinne.

For answer. You must prove that forgiveness of sinnes, &c. are the description of that righteousness imputed. It is but begged.

Imputation of righteousness is not the same with forgiveness of sinnes. It is more, it is the cause of remission of sinnes, this an effect of righteousness imputed. This righteousness imputed bringeth forgiveness with it, covers sinne, making the beleever in that respect blessed.

Remission of sinnes is caused by perfect righteousness imputed.

Mr. Wotton confesseth Justification an effect of righteousness, and Justification is indeed the proper and the true effect of righteousness what way soever, that righteousness is imputed or communicated unto us.

Yea, remission of sinnes is an effect of Justification. Pardon is neither the whole nor any essentiall part of Justification, but only a contingent effect of it.

Finally you say, Gods imputing righteousness (in this place) is meant onely his justifying of men, or (as Mr. W. p. 10.) a dealing with men according as if they were righteous.

It is so, not in deed, but in the effect thereof: indeed imputation of righteousness is the cause, justification the effect thereof. Mr. W. saith not so, but that it is Gods accounting them righteous, and dealing with them accordingly.

4.

See Mr. Gatak. *szpe contra Lucium. p. 9. l. p. 10. r. 11. 21. 45 82. 98. 3. 64. 4.* Imo vero hoc nondum à se demonstrandum est, nec vero unquam demonstrabitur, par. 1. *Señ. 3. nu. 12 p. 45. He in Piscator.* Remissio peccatorum fit peccatorum imputationem perfectam. So Pareus. *Castig. Bell. de justis. p. 389.* Estque iustitia causa revera proprius et verus iustitiae effectus, quoque modo ea iustitia imputari si ve communicari nobis intelligatur. p. 34 *M. Bradsh. p. 34.*

To

See Pareus on
Rom. 4. 7. cited
elsewhere.

To that which followeth I may say, that, to impute righteousness is not the description of the act of absolution. It is an effect following on that, upon imputation of righteousness, not imputation of sinne followeth and no condemnation.

The same may be said to what is alleadged out of the 11. vers. being justified, and righteousness imputed differ as the cause and the effect. *Imputation goeth before remission as a cause, and is necessarily pre-required.*

When as you say, *being justified, cannot be without righteousness*, either it is that which is inherent or imputed; not inherent, it is against the scope of the Apostle denying Justification by workes or habits whence they flow, and therefore not by faith, which is a part of inherent righteousness considered in a proper sense: therefore it must be by the righteousness of Christ; the righteousness which is by faith as the word calleth it.

From thence Tossanus giveth to us as Saint Pauls Theoreme. *Whence Paul laieth downe that Theoreme. Our righteousness not to be morall vertue or habituall justice, as with the Pharisees the Pontificians would have it; but the imputation of the righteousness of Christ.*

To that you beleeve, *that if the best interpreters be consulted, not one will be found to contradict this interpretation of the phrase imputing to righteousness in this place, or by righteousness to understand the righteousness of Christ.*

I hope your infidelity is not invincible, many things are in Interpreters which you doe not looke after.

Though Gods imputing righteousness justifieth; yet these differ as cause and effect as hath beene shewed. And

When you say they understand not the righteousness of Christ. It is apparently against all Protestant writers, who teach the righteousness of Christ to be that which is imputed, and not faith in a proper sense, as also from this that they denying the proper sense, are for the relative and improper sense.

Beza to those words, *to righteousness. For this is the end and scope of faith, that we should be justified by the imputation of the*

Causalistem-
putatio præce-
dit remissio-
nem, & necessa-
rio prærequi-
ritur. Polan. in
Daniel. p. 324.

Unde extrit
Paulus istud
theorema, justi-
tiam nostram
non esse virtu-
tem moralem
aut habitua-
lem
justitiam, sicut
cum Pharisæis
Pontificii vo-
lunt, sed im-
putationem justi-
tiae Christi. Toss.
ad Rom. c. 4.
p. 4.

Ad Rom. 4. 3.
Ad justitiam.
Hic enim finis
& scopus fidei
ut imputatione
justitiae Christi
peream appre-
hensi justifice-
mur. lb.

the righteousness of Christ apprehended by us.

Who also addeth, But there is in the words an Hypallage, (a figure so called) for God is properly said to impute righteousness by faith in the Apostle by and by speaketh, verſ. 6; &

Sed est in verbis Hypallage, nam proprie dicitur Deus imputare iustitiam per fidem, ut mox loquitur Apostolus, v. 6. & 11. Quid autem intelligitur iustitiae nominis, exposuimus adversus Sophistas; supra, l. 17. & c. 3. 20.

11. But what is understood by the word righteousness, we have expounded before, against the Sophisters; above, cap. 1. v. 17. & 3. 20.

When Bellarmine said, our Adversaries (Protestants) could never hiterto finde a place in the Scriptures or Fathers, where it is read that Christs righteousness is imputed to us for righteousness, or that we be just by the imputed obedience of Christ, therefore this is false. Parens answereth.

Nullam in Scripturis aut Patribus locum hactenus invenire poterunt adversarii, ubi legeretur Christi iustitiam nobis imputari ad iustitiam, vel nos justos esse per imputatam nobis Christi obedientiam, ego hoc falsum est.

The Antecedent is false, for it is expressly read, To him that believeth his faith is imputed; and by and by, Blessed is he to whom God imputeth righteousness without works. That these are equivalent, faith to be imputed to righteousness, and righteousness to be imputed without works. It is therefore evidently sound, righteousness, by which we believers are justified, to be imputed unto us from God, or to be imputed righteousness. Whose this righteousness is, the same Apostle expoundeth in the following chap. 5. 19. Now our Adversary (Bellarmine) hath where we have read it, from thence thus, (we reason) Righteousness by which believers are justified, is imputed unto us from God; Rom. 4. 5, 6. the righteousness by which we believers are justified, is the righteousness or obedience of Christ, Rom. 5. 19. therefore the righteousness or obedience of Christ is imputed to us of God.

Antecedens est falsum, legitur enim expresse, Credenti fides sua imputatur; & mox, Beatus cui Deus imputat iustitiam absque operibus. Hæc Apostolo esse æquipollentia tam est evidens ut negari non possit, proinde æquipollentia sunt, idem imputari ad iustitiam, & iustitiam imputari absque operibus. Evidenter igitur habetur iustitiam qua credentes justificamur nobis a Deo imputari, seu esse iustitiam nobis imputatam. Cujus vero est hæc iustitia, id exponit idem Apostolus, c. sequentis, 5. 19 — Haber Adversarius ubi legimus inde enim sic, Iustitia qua credentes justificamur, nobis imputatur a Deo, Rom. 4. 5, 6. Iustitia qua credentes justificamur est iustitia seu obedientia Christi, Rom. 5. 19. igitur iustitia seu obedientia Christi, nobis a Deo imputatur. Castig. p. 457.

Nec refert quod Apostolus non dixit beatitudinem cui Deus imputat Christi iustitiam: sed absolute, cui Deus imputat iustitiam: iustitia enim imputata recte dicitur iustitia Christi, quia Christus sua obedientia cum nobis acquiritur. imo Christi iustitia expresse vocatur, Rom. 5. 18, 19. Pareus Castig. ib. p. 388.

Ad Rom. 4. 3.
5. p. 484.

Legimus passim apud Paulum iustos nos fieri & iustificari, per Christum, per Christi mortem, sanguinem, redemptionem obedientiam & iustitiam, & illam iustitiam imputari nobis a Deo absque operibus. Bellar. Enerv. 10. 4. p. 137.

Iustificationem Apostolus describit, non sola remissione peccatorum, sed etiam iustitiam Christi imputationem, ut apparet ex c. 4. ad Rom. v. 6. & 7. Gerhard. de iustif. Sect. 63.

Whitaker against Camp & Dureau. En- glished. p. 224.

Iustitia Dei quæ gratis imputatur est non imputari peccatorum.

The same learned man, Neither is it any thing that the Apostle said not, he is happy to whom God imputeth the righteousness of Christ; but absolutely, to whom God imputeth righteousness: for imputed righteousness is rightly called the righteousness of Christ, because Christ acquired it by his obedience—1, it is expressly called the righteousness of Christ, Rom. 5. 18, 19. The same Pareus, iustitia imputata Christi iustitia dicitur, imputed righteousness is called Christi righteousness.

Our Ames. We read every where in Paul, that we are made just and justified by Christ, by Christs death, blood, redemption, obedience, and righteousness, and that righteousness to be imputed to us of God without works.

To the same purpose, see Sybrant. declar. Vorst. p. 94.

I will end this with that learned Doctor of our Church, Doctor Whitaker, to Dureau, saying, our Doctrine of imputative righteousness to be against the word.

Thus you speake like a Jesuite, but what doth the Scripture more celebrate? Rom. 4. 3, 4, 5, 6. a cleare text for it, so that there being more than one such Interpreters, you may beleieve it.

When Musculus saith, the righteousness of God which is freely imputed, is not to impute sinne; He intendeth not that they be formally one and the same, but in the effect, this as an effect followeth that; so doth he call remission of sinnes our righteousness, as Mr. W. citeth him, p. 348. the book is not in mine hands.

Sect. 15. Mr. Walkers fourth argument runnes thus, summed up by it selfe. Whatsoever is here said to be imputed, is, that which serves for righteousness to justification. Christs righteousness is that which serves for righteousness to justification, Rom. 5. 19. Rom. 8. 4. Rom. 10. 4. Ergo, it

it is that which under the name of faith is said to be imputed.

You answer, This was for substance before propounded and answered. To which I, if so, repetition will be vaine on both sides. Let it goe.

You adde, Though nothing but the righteousness or satisfaction of Christ will serve meritoriously unto justification, Several things doe ministerially, the Word, the Minister, and so faith in Christ, &c.

Mr. *W.* is not about instrumentals in this argument, but that, which imputed, justifieth, which is (saith he) by the Scriptures the righteousness of Christ.

When as you grant nothing meritoriously serving but the righteousness of Christ, though we take it in part, yet we must have more, it must be also a formall cause, or all one with it; Doctor *Davenant* may teach you to speak out.

Truely in justification such a formall cause is to be put, which with all may be the meritorious cause: for unless it containe that worth in it selfe, for which a man may be rightly accounted justified, it will never be the formall cause by which a man stands justified in the sight of God.

Revera in justificatione, talis causa formalis ponenda est quae finalis & meritoria esse possit nisi enim contineat illam dignitatem in se, propter quam homo rite iustificatus reputetur, nunquam erit formalis causa per quam iustificatus existit in conspectu Dei. De iust. habit. 2.2. p. 312.

Grant then this meritorious cause imputed to justifie, it satisfieth Mr. *Walker*, and serveth the turne, else not.

He confesseth and contendeth faith an instrument by which we have fellowship with that righteousness to justification, faith being as the hand receiving and applying the same, by which righteousness it is that we are justified, and not faith in a proper sense; it not being the hand that properly maketh rich, but what is received by it, which you cannot indure (with the Remonstrants) though a common Protestant expression in this controversie against the Romanist denying also the proper sense of faith.

To omit that faith is not the righteousness of Christ urged, Rom. 5. 19. nor righteousness in which a man can stand before God, be made just, said to be holy and unreprouable, and unblamable in Gods sight, perfected for ever, as the

man is that is justified, or otherwise then taken in a Relative sense to the object thereof.

Sell. 16. Mr. W. fifth argument is, That this exposition is warranted by other places of Scripture, which he proveth out of Psb. 106. as the only place: see the place.

This you bring on the stage, and say it hath such a visor on the face of it, that a man cannot tell of what shape it is, onely it is evident from his owne words, that here he starts, or rather conjures up a new conclusion as farre differing from what he laboured to conclude, as the East is from the West.

Good Sir, if (by reason of the visor on the face of it) a man cannot tell of what shape it is, how is the latter so evident? may not a man question you for the latter, professing the former, that a man cannot tell of what shape it is; or are you more? this, and what followeth such a profession must be accounted roving.

But how prove you such a differing new conclusion? he writes (say you) that the imputing or accounting of a thing for righteousness is no more but declaring a man thereby to be righteous, and giving him the testimony of righteousness.

Thus you deliver him. I finde it not so in his Printed Copy, and even there his conclusion is what was to be concluded, therefore this is to be judged the best exposition.

Besides what he speaketh of declaring is added for farther explication of what God did, when as he imputed righteousness to Phineas as himselfe. God upon this act gave him testimony and declared and judged him to be a righteous man truly justified. But by this reasoning say you, he seemeth to imply that a man is not constituted or made righteous, or truly and really justified by the imputation of Christs righteousness or satisfaction is selfe unto him, but onely that he is declared to be such, &c.

There is no such implication. That is necessarily implied by Gods declaration, for God cannot give testimony contrary to what a man is indeed, God cannot ly, his judgement is according to truth, and so his testimony; the visor troubleth you. You proceed.

Neither doth that Scripture prove that heterogenall conclusion,

it doth not import any testimony from God of his personall righteousness or justified estate before God, but onely the righteousness of the particular act.

Surely that act did shew him (as Mr. *Wr.*) united to Christ, and a partaker of righteousness by faith, on which God gave him testimony.

And I suppose a righteous act importeth personall righteousness inherent, which are inseparable from righteousness imputed, by which righteousness imputed, that which is inherent, the acts thereof and person are justified. From this, not inherent righteousness or acts thereof, it is that man is perfectly just and so denominated. And thus Mr. *Wr.* passeth to the Confutation of the false exposition made by Socinus and other Heretiques his disciples, &c.

Here you charge Mr. *Wr.* to be an Heretique maker, which Mr. *Wr.* may easily discharge with repetition of the same words, and resolve his making Heretiques into Mr. *John Goodwine* as the maker of an Heretique maker, &c. The truth is, if the interpretation be hereticall (as some have said before Mr. *W.* as before) not Mr. *Wr.* but Mr. *John Goodwine*, &c. have made themselves such by embracing and broaching the same with those Heretiques: and though Mr. *Wotton* be dead, his opinion liveth in his workes and such as follow him. His fall is the greater in this by how much the more he is exalted as a Cedar in Lebanon. It is a truth of him and all the Princes of his opinion. That hath beene discussed already, and we have seene Mr. *Wr.* farre from affirming the same, detesting it, constantly denying you his hand:

And for your appeale to the strong favour of Socinianisme in the beginning of his fifth argument, you speake of, you neither there nor here doe shew in what that rankness lieth. There, if you remember, it had such a Visor on the face of it, that a man cannot tell what the face of it is, or its complexion.

Farther you say, none of the 3. *Wr.* conceived or delivered that exposition that is faith is imputed in a proper sense. But it is cleare for Socinus, he holdeth the proper sense, and so

faith imputed. So doth Mr. *Watson*, you cannot but know it, and it is your *Helena*.

But now let us come to Mr. *Wr.* his arguments, by which he proveth the same, and improvethe the false exposition; they are 7. You doe not so much as lay them down or answer formally to any one of them.

All the answer you make is by Questions, and they are but of some things contained in them, so that all the rest is left unquestioned and unanswered. I will not do so with your Questions. Let us heare, what are they?

Quest. 1. You would know from what Fountain Mr. *W.* dranke that draught of Divinity, that faith Rom. 5. 1, 2. taken in a proper sense, should be a part of our obedience to the morall Law?

You adde, intire obedience to the whole Law was required of Adam, but not to beleve in Christ, the Law not being of faith, Gal. 3. 12.

To the first I answer. That faith which justifieth in relation to its object, considered as a worke or vertue in a proper sense, is (as is supposed by such as are learned) commanded in the morall Law. They say:

Where the L. requireth me to have no other God; and willeth me to have him to be mine by faith; he willeth me to beleve in Christ, without whom God never offereth himselfe to be, nor can be mine, by whom it is I beleve in him.

And where the argument runneth, *I am the Lord thy God, there faith in Christ is required, to whom he is first a God, and in whom mine.*

They take faith in Christ to be a speciall part of internall worship, such as when I performe it to Christ, I performe it not to him alone, but to God, not onely himselfe, but the other persons. He that beleeveth in me, beleeveth not in me, but in him that sent me.

And so they take it that the morall Law is the perfect rule of our worship of God.

I suppose faith in Christ undeniable since the fall prescribed and called for and answered by Abel, Enoch, Noah, Abraham; by what? but the morall Law. The Gospel giveth indeed, but

but it is the Law that requireth it. They say:

That faith is required in the Law, none ever doubted: faith to all that is written, then to the Gospel, to God as revealed in Christ, the lively faith which worketh by love, which is none but faith in Christ; or else the dead faith, that which is in the Devils.

Again, that that Grace is but one, and so that it is but the same faith by which we beleeve in Christ and God. Yea that grace, without which other graces required are not. That radicall grace, without which other graces and their workes cannot be such as God requireth, such hope, such love, such feare, such joy, such prayer, such praise, as God requireth suitable to him as a God in covenant and a Father, without which they cannot please God, neither aime at or attaine Gods ends, should not be excluded; the Law that requireth those graces, esse and their workes, requireth that faith; and that, if faith in Christ be not required in the Law, infidelity will not be sinne, neither can it condemne him that is under the same.

That the rule of faith, &c. is Gods will contained in his word, and that the manner of worship and faith is ordinarily given to the second Commandment.

For Adam in innocency, there might be a bond on him to beleeve in Christ, though not as a Lambe and slaine, but as only Mediatour betweene God and man for eternall life. I am sure he was ever the beire and Lord of life, and that eternall life was for ever in him.

An obedientiall power to beleeve what ever word or revelation of God we ordinarily meet with in orthodox Divines, as for obedience to Gods commands simply, those, at least some, that dispute the contrary, drinke deeply of Arminian streamer: had you given us reasons against it, we would have considered them.

When as you say the Law is not of faith, Gal. 3. 12. It proveth not that faith in a proper sense is not required in the Law, neither neede I to finde out the true sense, it not being to purpose.

Our Writers are of this opinion, that faith in Christ is in the Law.

Fides qua opus pertinet ad primam legem neque evadere potest. Sybrandi ad Bert. p. 57. Quin dicas nos opere legis justificari, si dixeris nos fide quatenus opus nostrum est justificari.

It. Thou must say us to be justified by a worke of the Law, if thou shalt affirme us justified by faith as a worke of ours. He goeth on.

Nostram sententiam probat magnus ille Zanch. de natur. Dei, l. 4. c. 2. Legis nomine intelligit omnia quæ lex præcipit: præcipit autem, non tantum externa facta sed imprimis internam renovationem, cordis circumcisionem dilectionem Dei, (nota) hîdem. Ergo cum Scriptura dicit per gratiam Dei nos justificari, minime autem per legem, omnem renovationem & omnem internam & externam hominum actionem nostram ab officio justificandi excludit, & soli gratuito favori ascribit.

So saith he in this cause to that Arminian Prince Bertius, Faith as a worke appertaineth to the first Commandement, neither canst thou evade

Great Zanchius proveith our opinion. By the word Law hee understandeth all which the Law requireth, but that requireth not onely externall workes, but chiefly internall renovation, circumcision of the heart, the Love of God, (note it) faith. When as therefore the Scripture saith we are justified by the grace of God, and not by the

Law, he excludeth all renovation, and all internall, and externall good action of ours from the office of justifying, and ascribeth it onely to free grace.

Verum est legem operum requirere hîdem. Cham l. 2. c. 2. Sect. 9.

It is true, the Law of workes requires faith.

Quest. 2. You require where Wotton or Goodwine teach we are justified (meritoriously, or else the charge vanisheth) by a worke, by a work of obedience to the Law?

Ans. Mr. W. requireth of you where he chargeth you with it in plain words? his words are they that teach that, faith in a proper sense is counted for righteousness, doe teach that we are justified by a worke of obedience to the Law performed in our owne persons: and that God on our behalfe requires no other righteousness for justification: which doctrine he saith the Apostle condemneth, that is enough; this, all account inherent righteousness, Popery, and worse then Popery, where all graces else are conjoynd with faith.

To omit that, here you imply justification by a worke of the Law, confessed, so it be not meritoriously, in which I suppose you are alone.

Quest. 3. You demand how Mr. Walker proves that the

righteousnesse imputed to Abraham was perfect conformity to the Law.

I suppose it is evident, because conformity to the Law is in the definition of righteousness, which if it be not perfect, hath neede of pardon, cannot procure it of the Lord, cannot beare a man out in Gods sight, cannot afford peace with God, or conscience; can never make a man holy, unblamable, unreprouable in the sight of God; white as Snow, and whiter then the Snow; perfect him for ever; all which are true of Abraham by the righteousness which was imputed; and so is it of the Church by Gods word.

As righteousness was imputed to him, *Rom. 4. v. 6. 11.* so it was perfect conformity to Gods Law, which Christs righteousness is, not faith in a proper sense.

Quest. 4. How doth it follow that God must needs erre, lie, or judge unrighteously, if he imputeth righteousness without works?

To this Mr. Walker is not bound to answer, he affirmed it not. But that your opinion, that God counts faith for righteousness, that is, thinketh, judgeth, and esteemeth it to be righteousness in a proper sense, chargeth God with error and fallshood in his judgement, and so is blasphemiy.

Quest. 5. How Mr. Walker proves that the imputation of faith for righteousness maketh the satisfaction of Christ and his perfect fulfilling of the Law a vaine and needlesse thing, which Mr. Goodwine conceiveth it establisbeth both the one and the other.

1. I answer. This, if not proved, yet leaveth the argument in force to that part, *viz.* that it denieth the meanes whereby God is revealed to be infinitely just, mercifull, and wise, which he urged, which hath not so much as a question to undermine it.

2. These are done by Christ our Surety, his perfect obedience in our nature, in this wisdom, mercie, and justice, are revealed, as Mr. Walker and our Church in the *Homily*. With which, though faith in a Relative sense doth consist, yet in a proper sense, excluding the imputation of the

righteousness of *Christ* to justification, it is opposed, your self putting the one with *Arminius* say, and not the other.

Indeed if faith be that righteousness or instead thereof, that of *Christ* is vaine and void; and if this righteousness of *Christ* be it, faith in that sense, (as works are) excluded in this matter, and exclude each other.

Et: tua Thesis est causa quare statim vobis (sitamen vobis ipsis constare vultis) necessario eo tandem deveniendum esse, ut cum Servetus Socino, &c. meritum, sive satisfactionem pro nobis factam omnino tollatis, dicatisque neque Christum nobis justificationem peperisse, neque nos ipsius iustitia nobis imputata iustificari. Ad Bect p. 35.

Quotum enim iustitia Christi si non habet in se vim iustificandi, & si nos non iustificat? p. 87.

This Thesis of mine (saith Sybrandus) is a reason why I may conclude (if yet you will be like our selves) you must at length come to this, that with Servetus and Socinus, &c. yee altogether take away the merit or satisfaction made for us, and say Christ neither to have brought forth righteousness to us, nor us to be justified by his righteousness imputed unto us—

For to what end is the righteousness of Christ, if it hath not in it force of justifying, and if it justify us not? Which (say I) it cannot, if faith in a proper sense be imputed for righteousness.

Let the Reader observe the argument and prooffe of *Mr. Walker*, and this answer or question (as the rest) will appear not to be satisfactory, but a lying under the burthen rather.

Quest. 6. How Mr. Walker can bring it about that the making of Christ's satisfaction ours, as truly as if we had performed the same in our owne persons, should be a means whereby God is revealed infinitely just, wise, and mercifull? Mr. G. conceiveth that insufficient, because a man having sinned could not be justified by personall performance of the Law.

1. That the righteousness of *Christ* is so truly ours for righteousness as if we had fulfilled the Law, you boggle not at: our Church is cleare; so are learned Writers. Indeed by faith he and his righteousness are truly ours.

2. Your supposition to be a sinner and personally to performe the Law, is a contradiction, to fulfill it and not, none of *Mr. Wrs*:

3. When as *Mr. Walker* putteth *Christ's* righteousness, his

his meaning is his perfect obedience to the Law, our full debt Active and Passive righteousness, wherein satisfaction for sinne is infoulded, so that the person is wholly faire, God seene to be just, mercifull, and wise, this is sufficient.

Quest. 7. *Whether God did not dispense with his justice in passing by the sinner, inflicting punishment upon the innocent, and whether he will call the one or the other an act of Justice? Mr. G. conceives that Gods justice led him directly to the sinner to execute vengeance on him, and that it was his mercy that led him aside from him that deserved death, to another that had not deserved it.*

1. I answer, God was just and merciful in our Justification by faith in Christ, as before is largely shewed out of the word of God, and orthodox Writers; neither can either be denied. It is freely by grace to declare his righteousness. It was an act of justice not denying mercy, and an act of mercy not excluding justice.

2. Though justice leadeth to the offendor, and not to the innocent party, here it cannot be so, the case is altered, the L. Christ cannot be said to be innocent, but as our Surety a sinner, our sinnes being on his score. He voluntarily accepted it, and undertooke eternally to give these eternall life. So is he proposed to us since the fall by God himselfe, his taking our nature, doing all righteousness, and doing for us, proclaime the same, that he was a Surety, in this name he must fulfill all righteousness. He must die, it was his meat and drinke to doe, and be offered up himselfe. God spared not his Sonne, at his command the sword arose and smote Christ, the man that is Gods fellow, be declared himselfe righteous.

To exact a debt of a Surety, willingly giving the Creditor the hand, and let the principall not able to pay, to go free, is justice: mercy indeed, did sweetly meete in accepting a Surety, and giving him, and Christ accepting the bargain, and giving himselfe to be the Surety, whereby that justice was satisfied.

Quest. 8. *What moved Mr. W. to thinke or say that those*

that bold imputation of faith for righteousness should deny communion with Christ in his satisfaction, when as Mr. G. still affirmeth that that faith is ordained by God to bring men into communion and fellowship with Christ in his satisfaction, and by virtue of such ordination justifieth instrumentally, or which is the same, is imputed for righteousness.

Quoniam non
revera & pro-
prie sed impro-
prie, & per si-
militudinem
quamdam unū
cum illo corpus
efficimus, *De
reconcil. p. 16.
& p. 110.*

1. He might well so thinke of Master Wotton, who though he acknowledgeth union, and that by the Spirit; yet he saith we make one body with Christ, not indeed, and properly, but improperly, and by a certaine similitude.

When as he saith it is not indeed, he denieth union and communion, which is so much the more absurd, when as yet he confesseth it caused by faith and the Spirit, then union, by which, there cannot be one more real.

2. You denyng the imputation to our Justification, deny union and communion so farre, nay, both seeing they are inseparable.

3. The fellowship you affirme is not to fellowship with the righteousness of Christ, but the effect thereof or returne, pardon, which is not all.

4. When as you say faith justifieth instrumentally, &c. yet you deny it as an hand laying hold of and receiving Christs righteousness which justifieth, that it so justifieth as the hand that receiveth money maketh rich, which though it be an ordinary expresseure of the Learned, you slighted and rejected in the Pulpit as the Remonstrants, who give it a *nug.*

5. For my part I suspect your calling it an instrument, there is somewhat under it, for if so be that faith be acknowledged an instrument indeed, it cannot justifie in a proper sense, which may be the reason that Arminius, &c. deny it, but figuratively.

Nemo ignorat
instrumento per
Metonymiam
tribui quod est
instrumentati, (as Sybrandus to Berrius.) p. 72. Si dicis penicillum dealbare parietem, omnes per Metonymiam intelligunt hoc dici, Penicillo datur quod est materiz, albedinis, *Id. p. 77.*

No man is ignorant but that by a figure called Metonymia, that is given to the instrument which doth belong to that which the instrument subserveeth: as if you affirme the Pencell to white

the

the wall, all understand this to be spoken by a Metonymie, that is given to the Pencil which belongeth to the matter, whitening.

This he sheweth out of *Ursinus*.

It is commonly said we are justified by faith correlatively, that is, we are justified by that which is correlative to faith, forsooth by the merit of Christ to which it is referred, or which faith doth apprehend: for faith and the satisfaction of Christ are correlatives, as the receiver and that which is received. But then we speake rightly, because then faith is understood of the formall cause of Justification: and the sense is, the merit of Christ doth justifie, not faith. That which is apprehended justifies, not the instrument apprehending. But justification is also without relation rightly given to faith, as to an instrumentall cause. We are justified by faith, that is by faith as by a means:

for usually the effect of the efficient cause, is given to the instrument. But when it is said. Faith is imputed to him for righteousness, and other such propositions, they are necessarily to be understood only correlatively, so as faith is the instrument of righteousness apprehended, and as it were the hand by which the righteousness of Christ is received. So the learned man *Ursinus*. But to the next Question.

Quest. 9. To your ninth Question: How your opinion denies the infinite justice of God, to stand in strength or to require such a satisfaction as Christ, God and man, made? when as they conceive no possibility of such imputation, but by vertue of such satisfaction, nor can they imagine such a faith to be imputed without supposing a Mediator, Christ God and man, on which it should rest, who gives it the name and being that it hath. It is true, they deny that the justice of God simply and absolutely required such a satisfaction as Christ God and man made, but on supposition that God would bring many soules to glory,

K 3

and

Vulgo dicitur fide iustificamur correlative, hoc est eo iustificamur quod est correlativum fidei, nempe merito Christi, ad quod refertur seu quod apprehendit, fides. Nam fides & satisfactio Christi habent se correlative ut accipiens & acceptum: recte autem sic loquimur, quia tunc fides de causa formali iustificationis intelligitur, & sensus, est meritum Christi iustificat, non fides. Apprehensum iustificat, non apprehendens instrumentum. Sed iustificatio etiam sine relatione recte tribuitur fidei, ut causæ instrumentali: fide iustificamur, hoc est, per fidem ut per medium. Utrique enim effectus causæ efficientis tribuitur instrumento. At cum dicitur, Fides imputata est ei ad iustitiam, & alie eiusmodi propositiones, necessario tantum correlative sunt intelligenda, quatenus nimirum fides est apprehensæ iustitiæ instrumentum & veluti manus, qua iustitia Christi accipitur. Sybr. ib. p. 50.

and save what was lost, they deny it not.

Gods justice cannot stand in strength where men are justified by that which is no satisfaction to it, faith in a proper sense. And where the satisfaction which the Law requires, is not so much as imputed to them for their Justification.

2. Infinite justice requires such a satisfaction as *Christ God and man made*, to Justification, because in that *God* declareth himselfe just, as before.

3. Imputation of faith by vertue of the satisfaction of *Christ*, is to say that *Christ* merited that faith should be imputed (as I conceive) and that *Socinianisme, Ofterodus*.

Non detraho illam sanguini & morti Christi, sed tribuo illam morti & sanguini Christi, quatenus sanguis & mors in nobis efficient eas res propter quas Deus nos justificat, nempe fidem. See Sybran, ad Rom. p. 10.

I doe not detract it (*Justification*) from the blood and death of *Christ*, but I give it to the death and blood of *Christ*, so farre forth as his blood and death work in us those things for which

God doth justifie us, forsooth faith.

4. Though they cannot imagine a faith imputed, not supposing a Mediator on whom, yet they deny faith in a Relative sense, taking in the Mediator, to be imputed, dispute against it for the proper sense, which satisfieth not justice, but destroyeth it as before.

5. Gods bringing many *formes* to glory, and to save what should be lost by *Christ*s satisfaction of his justice was Gods eternall and immutable purpose. The glory of justice and mercy Gods maine ends required it; as *Christ* did in time, God determined eternally: thus eternall will determined it selfe, and to consider otherwise is but the worke of an idle braine, there is no reality in the Lord to answer it.

Quest. 10. To the tenth question I answer, it appeareth you hold God can and doth by his Sovereigne power and will, things contrary to his justice, in your opinion: Seeing you teach God can, doth, and will justifie men, without satisfaction made by the perfect righteoufesse of *Christ* their Surety, accounted to them, putting faith in a proper sense, a created imperfect grace imputed for righteoufesse

ousnesse which cannot satisfie justice, which cannot stand with or declare the same, so that either Gods end is not to declare *his righteousness* against the Apostle in justification, *Rom. 3. 26.* or else you destroy that end, and so establish such a soveraigne power and will.

Quest. 11. And to the eleventh, to accept for righteousness that which is not so according to Gods Law, is contrary to justice, seeing it is a justification of the wicked, *abomination to the Lord; the holding of a guilty person innocent,* which the Lord will not doe; being the Judge of all the world he cannot doe, *doing right.*

When as God accepts Christs righteousness for the debt of a beleever, and imputeth it to him, that righteousness is not the belevers personall righteousness, that is righteousness performed in his owne person, *so no flesh living can be justified in Gods sight;* but the righteousness of Christ his Surety, his Head, his by reall union and communion, as if it were personall righteousness: the Sureties payment of a debt for the principall is all one as if the principall did himselfe make satisfaction to the Creditor.

Quest. 12. Where Christs righteousness is denyed to be the *the righteousness of a true beleever?* I answer, where you deny Christs righteousness to be imputed for righteousness, and to be that whereby we are made just before God: for those words *formally* I finde not Mr. *W.* to contend about them, neither are men denominated ever from what is internall and such a forme. It may be from that which is outward, as Doctor *Davenant* largely answereth the *Pomifcians*. Neither is it enough that Christs righteousness is a meritorious cause of justification, it must be so applied by faith that the beleever may be thereby made righteous, which is denyed wherethere is no imputation thereof for righteousness. The word saith *he is holy, unreprouable, unblamable in the sight of God,* which cannot be but as by that which hath merit and worth, so applied and made mine; all the money in the world will not enrich any man untill it be his, enjoyed to that end. But to that which is a common

mon evaſion to you and *Romanists* in this controverſie; making Chriſt onely the efficient and meritorious cauſe; more after in due place, where I ſhall ſhew Mr. *G. ſenſe Apocryphall*, *Popiſh*, confuted by our learned Proteſtants, anſwering them.

Queſt. 13. To the thirteenth, the inſufficiency of Chriſts righteouſneſſe and ſatiſfaction for all, even Scripture ſufficiency is there denied where *Chriſts righteouſneſſe is denied to fit all men and women of all callings and conditions*, and counted an unreaſonable thing, as that one garment ſhould fit all ſtaturs and proportions of bodies, or the ſame ſhoe all feet of all ſizes.

And why Sir, ſhould not that fit all which is the Sonne of Gods fulfilling all *righteouſneſſe*? when as by it all are perfectly righteous that beleeve, men, women, of all ſtaturs and conditions.

Either it fitteth all, ſo that all ſorts are perfectly righteous by it applied alone, or none, which might have been ſaid plainly; or being ſo, righteous, they are ſo by ſome-what elſe, and you muſt name that. What for men and women of all ſorts, of all callings and conditions?

I thought there had been *neither male nor female*, but *alone in Chriſt*; and that it were vaine elſe for all to put him on in Baptiſme ſacramentally, and by beleeving really, that the precept was vaine (and impoſſible to ſome) that requireth it.

Did we grant faith in a proper ſenſe, that righteouſneſſe, or imputed for it, that would ſerve all, ſit all in your opinion, belike; or elſe it is liable to the ſame exception, *the bride is arraid with it*, and the Builder and Maker of it both maketh it and judgeth it fit: no matter for ſuch curious ſpeculators elſe.

And when as you grant an *absolute neceſſity* of it, and ſufficiency for a world of ſinners, to juſtification, neither man or woman of this or that ſtature or proportion, not the tallſt or biggeſt have any cauſe to feare, that if he beleeve he ſhall not be fitted. To deny this fitting, is to deny ſufficiency, but this crocheth favoureth more of the fleſh then of the ſpirit.

Queſt. 14.

Quest. 14. To the foureteenth, that which Mr. Walker saith overthroweth the satisfaction of Christ, hath this reason, that if we satisfie Gods justice by our Surety Christ there is no Pardon, for pardon and satisfaction are contraries, so Mr. W. So some of the stamp, Mr. W. disputeth against. In this you are as a Socraticall disputant, wisely too, as in all that kinde of answer to Mr. Walkers reasons.

Pena & venia
sunt adversa.

Sir, our satisfaction by Christ to Gods justice and Gods mercy will stand together in that name, every true Christian man may be called a fulfil'er of the Law; what our infirmity lacked, Christs justice hath supplied. So your Mother taught you in her Doctrine of Justification, and to say that I by my Surety have satisfied for my selfe, or debt, is no more then to say, that in him and by him a beleever hath fulfilled the Law; neither doth it deny, but establish, that Christ hath satisfied the justice of God for me.

Quest. 15. To the fifteenth, It is monstrous to reason to deny Legall righteousness to justification, seeing justification is a making man just.

This denieth where withall both personall righteousness, and the righteousness of Christ imputed. Mr. Wotton teacheth you, righteousness is the forme of Justification; and, it is certaine that the forme of Justification consists in righteousness, and Justification is indeed the proper and true effect of righteousness, in what manner soever that righteousness is understood to be communicated or imputed to us; of this he saith, neither is this the judgement alone of Pontificians, but of our owne Divines. He nameth those words out of Polanus. For a man to be accounted just without justice or righteousness, is all one as for a man to be accounted learned without learning, wise without wisdom.

That Justification (and in that name) should consist only in remission of finnes, excluding the righteousness of Christ imputed is as unreasonable, it is without the cause by which. You tell us you have handled it at large, but

12 proprius & verus effectus iustitiz, quoquo modo ea iustitia imputari five communicari nobis intelligatur. Part. 1. L. 2. c. 2. Sect. 1. 2. Neque pontificiorum sed nostrorum Theologorum sententia est. Nam sine iustitia iustum censeretur perinde esset 2: sine doctrina doctum, sapientia sapientem censeretur. lb. Sect. 4. Id ib. Sect. 4.

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not

Bish. Dav. p. 315. & p 330.
Tossan. ad Rom. p. 38. Luther ad Gal. p. 70. 2. Aret. Rom. 1. 17 & Rom. 3. 21. Mr. Pemb. de iustif. p. 4. & p. 16. Mr. Bradshaw c. 1. Sect. 1. & p. ult. justifying Aug. iustitias spech. Justificationis forma est iustitia, Wotton de res. p. 34. Justificationis forma iustitia constare certum est, etque iustificationis reve-

not where one may meete with it, had it beene put here it should have beene considered. The joynt testimony of many a worthy Divine is but set us a Wooll-gathering.

For *Calvine* it shall be tried. I beleeve you mention him as *Mr. Wotton* doth the Church of England. He going about to prove Remission of sinnes to be the formall cause of Justification, triumpheth in the judgement of the Church of England.

Justificatio est
remissio peccatorum.

It saith, *Justification is remission of sinnes; and this Justification or justice is received, accepted, and approved of God for our full and perfect Justification.* To which he addeth, *In which words the whole nature of Justification is comprehended, onely in remission of sinnes, and that it is affirmed the full and perfect Justification of God himselfe accepting it in judgement; and then addeth, neither is there in the two other parts of that Sermon, a syllable or letter which signifieth any thing to be wanting, or to be repugnant to this opinion.* So he.

4. 2. c. 3. Sect. 1.

When he yet cannot be ignorant but our Church urgeth the satisfaction of Christ his death and obedience to the Law, not excluding his obedience to the Law, but our workes, as before.

Our Homily sheweth a necessary concurrence on Christs part of justice, that is the satisfaction of his justice, which the Apostle calleth the justice of God, and it consisteth in paying our ransom and fulfilling of the Law. So the grace of God doth not shunt out the justice of God in our Justification, but the justice of man in our works. And after laying down our insufficiency, it extolleth Gods mercy without any desert or deserving of ours, to prepare for us the most pretious Jewels of Christs body and blood, whereby our ransom might be fully paid, the Law fulfilled, and his justice fully satisfied, so that Christ is now the righteousness of all them that truly beleeve in him, be for them paid the ransom by his death, be for them fulfilled the Law by his life. So that now in and by him every true Christian man may be called a fulfiller of the Law, for as much as that which their infirmity lacked, Christs justice hath supplied. These are added for the more full understanding of what was delivered before, and must not be left out. Nay, Christ and his obedience

obedience are established the righteousness of believers, and so that by which we are just before God, as before out of Mr. Wotton.

But to Calvine, I grant he saith, *Justification consists alone in remission of sinnes, and that we are not otherwise made just.* And yet I asert, that in the exclusive he did not shut out the imputation of Christs righteousness, but onely renovation, inherent righteousness and good workes. So to shew it he inferreth, *for if they should be esteemed by workes,* he disputeth against the Popish opinion, not against imputation of Christs righteousness, and for both, read the 23. Sect. where you shall finde his dispute to be against workes, in these words.

Sola remissione peccatorum constat, & non aliter fieri iustos.

Nam si operibus estimantur

Sect. 13.

That vaine conceipt vanisbeth, that a man is therefore justified by faith, because by that he partaketh the Spirit of God whereby he is made just; which is more contrary to the former doctrine, then that it can be reconciled. He excludeth workes not the righteousness of Christ. One place more there.

Si quidem evanescit nugamentum illud, ideo justificari hominem fide, quoniam illa spiritum dei participat quo iustus redditur; quod magis est contrarium superiori doctrinae quam ut conciliari unquam queat.

It cannot be doubtfull but he wanteth righteousness of his owne that is taught to seeke it out of himselfe: where urging the text, 2 Cor. 5. 21. he addeth.

Neque enim dubium quin sit inopis propriæ iustitiæ qui iustitiam extra se querere docetur.

Vide, non in nobis sed in Christo esse iustitiam nostram, nobis tantum eo jure competere quia Christi sumus participes, siquidem omnes ejus divitias cum ipsa possidemus.

See, our righteousness is not in us, but in Christ, onely belonging to us by that right, because we are partakers of Christ, seeing with him we possesse all his riches.

And speaking of Rom 8. 3. saith. *And it maketh nothing to the contrary, that in another place, he teacheth that sinne was condemned of sinne in the flesh of Christ, that the righteousness of the Law might be fulfilled in us. Where he meaneth no other fulfilling, then that which we obtaine by imputation. For*

Ubi non aliud complementum designat quam quod imputatione consequimur. Eo

enim jure communicat nobiscum Dom. Christus suam iustitiam ut mirabili quodam modo quantum pertinet ad Dei iudicium vim ejus in nos transfundit. Aliud non fuisse abunde liquet ex altera sententia quum paulo post posuerat, Quomodo modum per unius inobedientiam constituti sumus peccatores, ita per obedientiam unius justificari. Quid aliud est in

Christi obedientia collocare nostram iustitiam, nisi asserere ea sola nos haberi iustos, quia Christi obedientia nobis accepta fertur ac si nostra esset? quare mihi elegantissime videtur Ambrosius huius iustitiæ paradigma in benedictione Jacob statuisse, nempe quemadmodum ille primogenituram à seipso non meritus, habitum fratris occultatus, ejusque veste indutus, quæ optimum odorem spirabar, seipsum insinulavit patri ut suo commodò sub aliena persona benedictionem acciperet: Ita nos sub Christi primogeniti nostri fratris pretiosa puritate delitescere, ut testimonium iustitiæ à conspectu Dei referamus. — Et sane ira se res habet, nam quo in salutem eorum facie Dei comparemus, bono ejus odore fragrare nos necesse est, & ejus perfectione vitia nostra obtegi ac sepehari.

the L. Christ doth in such sort communicate his righteousness with us, that after a certaine marvellous manner, he poureth the force thereof into us, so much as appertaineth to the judgement of God. It appeareth he did no otherwise mean by the other sentence which he had spoken a little before. As by the disobedience of one man we were made sinners, so by the obedience of one man we are justified. What is it else to set our righteousness in the obedience of Christ, but to affirm that hereby only we are accounted righteous, because the obedience of Christ is imputed unto us, as if it were our own. Therefore me thinkes that Ambrose hath excellently well shewed how there is an example of this righteousness in the blessing of Jacob: for Jacob not having of himselfe deserved the preeminence of the first begotten sonne, hid himselfe in the apparell of his brother, and being cloathed with his brothers coate that savoured of a most sweete smell, he crept into the favour of his father, and received the blessing to his owne commodity under the person of another: so we doe lie hid under the pretious parentesse of Christ our elder brother, that we may get a testimony of righteousness in the sight of God. — And truly so it is, for that we may appeare before the face of God unto salvation, it is necessary for us to smell sweetly with his Odor, and to have our faults covered and buried with his perfection. So Calvin.

Now let these parcels be laid together, and no man of conscience not desirous to cavill, can deny, but, though he excludeth workes, he doth not the imputation of the righteousness of Christ.

When Mr. Wotton had forced Calvime, yet he confesseth; *There are yet that thinke that the righteousness which is required to justification, by Calvime to be also placed in imputation of the righteousness of Christ. Of this number is Bellarmine himselfe,*

Sunt tamen qui existiment iustitiam quæ ad justificationem flagiturat a Calvino etiam in imputatione iustitiæ Christi esse positam: ex horum numero est ipse Bellar, qui de Calvino ira scripsit. Johanne Calvinus admittit quidem cum Lutheranis non esse in nobis ullam inherentem iustitiam & impurari Christi iustitiam, & propter eam condonari peccata.

himselfe, who wrote thus of Calvine. John Calvine truly admitteth with the Lutherans, that there is not in us any inherent righteousness, and Christs righteousness to be imputed, and for it sinnes to be forgiven. And after:

Calvine when in his *Institutions* and *Antidote* he contendeth justification to be placed in remission of sinnes, doth not exclude the imputation of the righteousness of Christ, but internall renovation and sanctification. And he reprehendeth the same Calvine, because he maketh a double formall cause of justification.

And now for *Pareus*, give me leave to shew his judgement of Calvine in this matter. When as *Bellarmino* urged Calvine, as you doe to the same end, *Pareus* answereth.

But that vaine wrangler (*Bellarmino*) argueth himselfe of Calumny, for above he did confesse that Calvine did not exclude the imputation of the righteousness of Christ. And here again once more he confesseth Calvine with the Lutherans to acknowledge the imputation of the righteousness of Christ, and not imputation of sinnes. If therefore Calvine did place justification in remission of sinnes, and did not exclude the imputation of the righteousness of Christ; what doth he dissent from the Lutherans?

And then answering to that of his *Antidote*, he saith.

But in saying this, he doth dissent neither from himselfe, nor from Luther, Melancthon, or any other Protestant: for that particle *Alone*, doth not exclude the imputation of the righteousness of Christ, which thing *Bellarmino* confessed, but it excludeth renovation, which those of Trent require in their definition with remission of

Nam cum Calvinus instit. l. 3. c. 11. Sect. 22. Et in Antidoto ad Concil. Trid. ad sect. 6. contendit justificationem esse positam in remissione peccatorum, non excludit imputationem justitiæ Christi, sed internam renovationem & sanctificationem. Bell. de justit. l. 2. c. 1. Sect. Johann. eundem etiam Calv. reprehendit quod causam formalem justificationis duplicem faciat, c. 2. Sect. sed non minori. Who also addeth, Calvinus respondet *Pareus*. Part. 1. l. 2. c. 4. Sect. 6.

Sed inanis ille viriligator ipsum se Calumniam arguit, supra enim ferebatur, Calvinum imputationem justitiæ Christi non excludere, hic etiam denuo faretur Calvinum cum Lutheranis agnoscere imputationem justitiæ Christi & non imputationem peccatorum. Si igitur Calv. justificationem in remissione peccatorum constituit & imputationem justitiæ Christi non excludit, quid a Luth. dissentit?

Verum hoc dicendo neque a se neque a Luthero, Melancthone, vel quoquam alio evangelicorum dissentit, particula enim *Sola*, non excludit imputationem justitiæ Christi, quod fassus est *Bellar.* sed excludit renovationem quam Tridentini in sua definitione cum remissione peccatorum ad justificationem requirunt: hoc respectu etiam Lutherus in sola remissione, & non imputatione peccatorum justificationem collocat. Melancthon quoque, sic Martir. Castig. de justit. l. 2. c. 6. p. 444.

sinnes to justification. In this respect also Luther doth place justification onely in remission and not imputation of sinnes—Melancthon also—so Martin; thus Pareus.

L. de justif. c.
3. p. 4.

Doctor Downham may be added. For though many of our Divines as hath bene said have taught, that unto justification remission of sinnes is onely required: yet their assertion is to be understood as Bellar. himselfe understandeth Calvine, as spoken in opposition to Papists, who say that to justification concurre, not onely remission of sinnes, but also inward renovation, or sanctification. To contradict them our Divines have said that we are justified by remission onely, or not imputing of sinne. Where-with alwayes concurrereth imputation of righteousnessse, and not by renovation or sanctification. Their meaning therefore by the exclusive particle Onely, was not to exclude imputation of righteousnessse, which inseparably accompanieth not imputation of sinne as Saint Paul proveth, Rom. 4. 6. 8. and Bellar. himselfe confesseth, but infusion of righteousnessse or renovation.

Quartam recenset Calvinus qui (ut ille ait) formalem causam justificationis in sola remissione peccatorum suam docet. At nemo nescit Calvinum imputationem obedientie Christi requirere absque qua nulla remissio peccatorum obtinetur. Si igitur quis a Calvino quaesivisset quidnam tandem illud sit propter quod & per quod impius justificatur: respondisset, propter & per meritum filii Dei, hæc causa est remissionis, & causa acceptationis, hæc causa translationis a statu mortis ad statum vite; Deus hanc filii sui obedientiam & justitiam respiciens ut a nobis hanc apprehensam ab initio recipit nos in statum justificationum. Deus perpetuo intuens hanc eandem justitiam nobis donavam & applicatam in reliquo vite nostre cursu habet nos pro justificatis. De justif. habit. c. 22. p. 313.

Doctor Davenant answering Bell. The fourth he repeateth is Calvins, who as be (Bellarmine) saith teacheth the formall cause of justification to be placed onely in remission of sins. But no man is ignorant that Calvine requireth imputation of the obedience of Christ, without which no remission of sinnes is obtained. If therefore one had sought of Calvine what that is, for which, and by which, a wicked man is justified: he had answered, for and by the merit of the Sonne of God, this is the cause of remission, and the cause of acceptation, this is the cause of translation from the state of death to the state of life. God respecting this obedience and righteousnessse of his Sonne, as apprehended of us by faith, from the beginning receiveth us into the state of justified ones: God alwayes beholding this same righteousnessse given unto us and applied, in the remaining course of our life, accounteth us for justified ones.

Chamier to Bellar. objecting as you doe, first answereth
OUT

out of Bellar. himselfe, then out of *Calvine*, *Instit.* l. 3. c. 12. *Ponit quicquid magis contra Bell. figmentum dicit? l. 2. c. 15. Sect. 20. & Sect. 21.*

out of Bellar. himselfe, then out of *Calvine*, *Instit.* l. 3. c. 12. *Ponit quicquid magis contra Bell. figmentum dicit? l. 2. c. 15. Sect. 20. & Sect. 21.*

Sect. 2. to which he addeth, *What can be more manifest?* and Sect. 3. to which he saith, *Could any thing more be said against that figment of Bellarmine?* Again he proveth the same. *We are sure that cannot first be (that we be not accounted sinners) without imputation of the righteousness of Christ; thence the words of Calvine, he doth absolve us by the imputation of the righteousness of Christ.*

Certi sumus ne illud quidem (nos peccatores censeri) prius constare posse absque imputata iustitia Christi; unde *Calvini* verba, iustitiæ imputatione nos absolvit.

And before, *We (Protestants) do altogether conceive the imputation of the righteousness of Christ the foundation of the same justification, which being neglected, that is altogether none at all, neither in whole nor in part, howsoever it may be conceived as much as in thought.*

Imputationem iustitiæ Christi omnino censemus ejusdem justificationis fundamentum esse, qua neglecta prorsus illa nulla sit, neque in toto neque in parte, quomodo cunque tantum vel cogitatione concipi queat, &c.

I will adde another witness for *Calvine*, *Polanus*. *Now Partit. p. 114.* if any man will say that the sound Teachers, *Calvine*, and others, do affirme that justice or righteousness is the forgiveness of sinnes. And againe, that justice consisteth in remission of sinnes, we must know that it is very certaine they speake metonymically, meaning so as that either justice in their writings, is the same that justification, because we cannot be justified but by justice, or else that justice is said to be the remission of sinnes, because justice is the cause of remission or forgiveness of sinnes; and that *Calvine* doth speake by Metonymia, is plaine out of other places of his works, as l. 3. *Instit.* c. 17. Sect. 8.— And so in another place he plainly proveth that by, through, and for Christ's righteousness we obtaine forgiveness of sinnes: and c. 3. Sect. 19. having obtained forgiveness of sinnes by means of Christ's righteousness comming betweene—and more plainly, c. 14. Sect. 12. and c. 11. Sect. 1. and c. 14. Sect. 13. man being covered with the righteousness of Christ pleaseth God and obtaineth forgiveness of sinnes.

Quid enim aliud peccata potuisset occurrere nostram preter ejus iustitiam, &c. *Iustitiam.* ad Diogenem.

So that if *Calvine* himselfe, and all these worthies are to be credited, nay *Bellarmino* and *Mr. Watson* themselves, you wrong *Calvine*, and hence the places you talke of out

of

of other Divines may receive their answer.

Quest. 16. To the sixteenth question, *where the words are, &c. and that you cannot finde in Rom. 3. 19. Rom. 8. 4. Rom. 10. 4.* so much as one expresse word either of the communication, much lesse of the imputation of Christs righteousness and satisfaction to us, least of all of their being made formally righteous by such imputation.

To this, first your selfe graunt (you say) we are justified formally too, by the communication of Christs righteousness to us in a sense, viz. in as much as we obtaine by such communication remission of sinnes which is our formall justification (with you;) so that the thing is in a sense, though not in expresse words, and you see it too.

2. Nay you grant remission an effect of righteousness communicated by these texts; not only pardon, but communication of righteousness, so your words; so that here is more then a meritorious cause, here is application by faith, which you will not other where acknowledge.

3. Mr. W. denieth not remission of sinnes an effect, he with *Calvine* and the learned but now mentioned grant it, but that which all contend is also imputation and communication to that end, without which pardon cannot be, as before.

4. And Sir, if remission doth formally iustifie, it is justice, as before out of Mr. *Wotton*, and so conformity to Gods Law; deny one and you deny all.

5. But to those texts what you cannot see others have, and you might, had you received counsell of some dead and living still: that is, consulted with the the learned, the words *Rom. 3. 19.* that by the obedience of one many shall be constituted righteous. Here is righteousness constituting righteous, and then formall, for it is the nature of the forme to constitute.

I know not what you can except but that the forme is internall, and that what is externall cannot be so termed, and hence it is that you so often put in (that *sophistical* term, as ours answer the *Papists* in the same controversie) formally: and if that will not serve your turne, as was shewed

See Dr. Dav.
de hab. juſt. c.
27. arg. 2. p.
363. & arg. 4.
p. 365. and
others.
Forme consti-
tutive.

shewed you at *Chefwicke* out of *Doctor Davenant*, indeed, put a man constituted by righteousness, righteous, if it be not by his owne personall righteousness, it must be by another's, *Christis*. The place that was then read unto you was:

We grant that the forme of Justification by which a justified person is not onely reputed and denominatēd before God, but, made or constituted so. But because he is said to be justified by a passive denomination (as it is knowne out of Grammar it selfe) It is not absolutely necessary that this denomination be taken either from an inherent forme, or that it should suppose an inherent forme: for such passive denominations sometimes respect in an inherent forme, as when we say the wall to be whitēd: and sometimes not, as when we say a man to be beloved, honoured, condemned, absolved. For all these are truly spoken of him in whom there is not found an inherent forme which may be a ground for such denominations. William of Paris noted this. Passive denominations or predicationes are made in things in which they are not, in them, or to them, or of them. Where he citeth *Vasquez* the Jesuite rejecting that kind of argument as weak and unprofitable. Saying,

I will not fight against this kinde of denomination with a certaine kinde of common argument which some use, forsooth that this denomination of a just man seemeth to be of these, which require an internall forme. And by and by, A thing may be said to be just by that which is externall and another's righteousness.

And *Chamier*. Every one that is just is so said indeed from righteousness, not necessarily from what is inherent; there is imputed righteousness, there is righteousness of such as are com-

Ad

pared

Justificationis formam concedimus illud per quod homo iustificatus non modo reputatur & denominatur coram Deo, sed efficiatur sive constituitur: quia autem homo dicitur iustificatus denominatione passiva (ut ex ipsa Grammatica notum est) non est absolute necessarium, ut hæc denominatio aut peratur a forma inherente, aut supponat formam inherentem. Huiusmodi enim denominationes passivæ, quandoque respiciunt formam inherentem, ut cum parietem dicimus dealbatum: quandoque non, ut cum dicimus hominem amatum, honoratum, damnatum, absolutum; hæc enim omnia de illo vere dicuntur in quo non reperitur forma inherens, quæ fundare possit huiusmodi denominationes. Annotavit hoc *Gulielmus Parisiensis*, denominationes passivæ sive predicationes fiunt in rebus in quibus non sunt, in eis, vel ad eas, vel de iis.

Ut imbellē & inutile.

Nolo hoc genus denominationis impugnare communi quodam argumento quo aliqui utuntur, nempe quod hæc denominatio iusti videatur esse eorum quæ postulant formam intrinsecam: & mox, potest aliquid dici iustum extrinseca & aliena iustitia. Dr. Dav. de hab. iust. c. 27. Sess. 36.

Omnis iustus dicitur quidem a iustitia, non ab inherente

necessario, datur imputativa justitia, datur comparentium ut *Ezec. 16.* Dies calamitosus ut de *Iac. & Epb. 5.* propter ea que sunt in ipsis, ex *Chrysost. c. 5. Sect. 28. Sect 29.*

pared in *Ezec. 16.* an evil day, as of Jacob, and *Ephes. 5.* because of those which are done in them, as out of *Chrysostome.*

Quest. 17. You demand where he findeth it to be any branch of the Pelagian heresie to deny Adams posterity to be made formally sinners with Adams sinne imputed to them in the letter and formality of it?

Sir, I suppose you intend not that I must finde your terme formally, and in the letter and formality, enough of that but now, and that if I finde it the Pelagian heresie to deny Adams posterity to be made sinners by Adams sin imputed to them, it will satisfie your question. For that see *Vossius.*

Utrisque ut occurrerem ostendi quam vere olim scripsit *Vinc. Lirinens.* neminem ante prodigiosum Pelagii discipulum *Celestium*, reatu pravariationis Adæ omne genus humanum negasse adstrictum. *Voss. hist. Pelag. Epist. ad Lectorem.*

That I might meet with them both, I have shewed how truly *Vincentius Lirinensis* in times past wrote, that there was none before *Celestius* that prodigious Disciple of Pelagius, that did deny whole mankind to be bound

by the guilt of the sinne of Adam.

The Pelagians did deny Adams sinne to be imputed to posterity.

Negabant Pelagiani, Adami peccatum imputari posteritati. Voss. l. 2. Thest. 1. p. 172. Catholicorum contra sententia fuit, peccatū primorum Parentum imputari omnibus ac ita tenei totam posteritatem, idque idcirco, quod peccante Adamo omnes in lumbis ejus fuimus. *Anabapt. 1. p. 174.*

The Catholics opinion on the contrary was; The sinne of first Parents to be imputed to all, and the whole posterity to be beld with the guilt, and that therefore because Adam sinning, we were all in his loynes.

In the first men humane nature sinned, and by this, no sins hurt humane nature but its owne.

Quest. 18. He must answer who are they that deny Infants dying before they commit actuall sinne, are punished by death, because they are guilty of Adams sinne, or affirmeth that God out of his justice destroyeth innocent babes.

Mr. W. answer is, he heard it by many witnesses of good credit, that heard it from your preaching.

And here you give him to understand that it is one thing to have the guilt of Adams sinne derived upon his posterity, another to have the act of his sinne in the letter

In primis hominibus natura humana peccavit, ac per hoc naturæ humanæ nulla nocere peccata nisi sua. *Id. ex August. retract. l. 1. c. 10.*

and formality of it imputed to his posterity, so that for such imputation they should be destroyed; the former you grant, the latter you conceive will never be proved.

Dying babes then are innocent in regard of imputation of *Adams* act; It is nothing but the guilt that is derived, not the act. It is the guilt, not the act. Whether doe you not in this answer deny the imputation of *Adams* sinne with the *Pelagian*? and so the orthodox tenet, which is the imputation of *Adams* sinne? I demand whether sin and guilt be one and the same thing with them? Whether there be not sinne to be imputed, and to be held with the guilt, another and distinct thing: and whether they be not distinguished in Divinity?

Peccatum, & reatus. Peccatum imputari, & reatu teneri.

You denying the imputation of *Adams* act, as Bishop did against Mr. Perkins, should have told us (as Bishop Abbot saith to that Popish Bishop) how it is true that the Apostle saith, *That by Adams disobedience we are made sinners.* For how should we be made sinners by the disobedience, but for that his disobedience is imputed to us? See p. 405.

Adam (saith the same Author) bare the person of all mankind, either standing to stand for all, or falling to fall for all, being to beget children according to his image — therefore when he sinned, we all being in his loynes (as Bellarmine saith) sinned in him and by him, and his sinne by imputation lieth upon us all. Id. ib.

For (saith Doctor Whitaker) his will was ours, and therefore his transgression is ours: because he is not considered as one man, but as the roote of mankind, in which we all were virtually included, and as Augultine saith, *Ipsi enim voluntas nostra fuit, ejusque igitur transgressio nostra est, quia ille non ut homo unus consideratur, sed ut radix generis humani, in quo omnes inclusi virtute fuimus, utque Augustinus ait, omnes eramus unus ille homo.* Dr. Whitaker de orig. pec. p. 43. De pec. mer. & remis. l. 1. c. 10.

For neither should we be held either with any guilt or iniquity contracted thereence, unlesse that act by which *Adam* violated Gods precept, should be, by imputation, ascribed to us. Neque enim aut reatu illo aut iniquitate inde contracta teneremur, nisi ille actus quo *Adamus* Dei præceptum violavit, imputatione nobis adscriberetur. Id. ib. p. 37.

Here you see, in the doctrine of this great Divine, is the act and guilt, both, and if there were no more but imputa-

tion of that act, here is enough to cleare Gods justice in destruction of babes.

Quest. 19. How such as deny the imputation of Christs righteousness (viz. in the letter and formality of it) to believers, doe hereby ascribe as much justification by it to infidels and reprobates as believers themselves: when faith is maintained to be the meanes of bringing men into communion with Christ, and to give him part in that great benefit of Redemption purchased for the world?

Ans. You seem to me to doe so, when as what you give faith notwithstanding, you deny in the former part communication of Christs righteousness to justification, and our being made just by it communicated, which sheweth what you give to be but in word and tongue, for a colour and shew. Still faith justifieth, not relatively to the object, applying it as an hand, but in a proper sense. Neither doe you make the righteousness of Christ, as the meritorious cause, so that by which, imputed, we are just, just as the Papists, whose confutation you shall meete with after, by our learned Divines.

Quest. 20. and 21. But how can Mr. Walker hold it a mistake to say, that justification and life are promised upon condition of believing?

For my part, I suppose he may say so in a sound sense. And to your argument, either they are promised absolutely, or on condition of somewhat else, or of believing, or not promised at all.

1. I answer, They are promised to faith in Christ, that is, faith taking in the righteousness of Christ.

2. It is not made to every faith, not to a meere assent to the revelation, not to your faith of a proper sense (though you call it faith in Christ) when as it doth not as a hand bring home the righteousness of Christ by which I am justified. The faith you speake of infoldeth not the object, but opposeth it in this effect justification. Faith in a proper sense (say you) is imputed, and not the righteousness of Christ.

Neither doth Mr. Walker hang out a flag of defiance to the orthodox; you doe in your whole business. Doctor
Dowdnam

Downham calling faith a condition, taketh it with its object as all the rest you mention, against your sense, whom they oppose as they doe the Papist.

Harken and learne. *Junius* speaking of the covenant of grace, faith, whose condition is found out of us in Christ, and there he saith, that by that apprehended by faith we are just, &c.

Cujus conditio extra nos in Christo reperitur. p. 16. & 8. Sect. 3.

Faith is wont to be considered two wayes, in the Scriptures and amongst the Fathers, properly according to the nature of faith simply, another figuratively, that is, by a metalepsis, and correlatively, as faith apprehendeth the object, &c. in the last sense it is said alone to justify.

Fides in Scripturis & apud Patres duobus modis considerari solet, proprie secundum naturam fidei simpliciter; altero figurate, id est, metaleptice & correlative, qua fides apprehendit objectum suum, &c. posteriori dicitur sola justificare. Treutat. p. 85.

Our justification is not with the condition of faith, as faith is an habit in us, but as out of us it apprehendeth Christ.

Nequidem justificatio nostra est cum conditione fidei, qua fides est habitus in nobis, sed. qua extra nos Christum apprehendit. Id. p. 88.

When as faith is an instrument, it is no wonder if, which is the nature of instruments, the name and office of the thing whose instrument it is, be given unto it.

Cum fides instrumentum sit, non mirum est, si quæ instrumentorum ratio est nomen & officium rei cuius instrumentum est, ei attribuitur. Id. p. 89.

Christ as to be applied, is the condition of the covenant.

Qua applicandusest conditio fœderis. Ib. p. 100. Ad Gal. 6. 4. 2.

Christ is the object of faith, faith Luther, yea rather in faith Christ himselfe is present.

Hence *Bucanus*. And how is faith imputed to righteousness? not absolutely, but relatively, because faith not alone, but with his crucified object is understood, as an hand which receiveth a treasure given, doth not make rich, but the treasure.

Et quomodo ad justitiam imputatur? non absolute, sed relative, cum fides non sola sed cum objecto suo crucifixo intelligitur, quemadmodum manus quæ recipit thesaurum donatum non dicitur, sed thesaurus. Buc. ad 9. 35.

This you account perilous, and preached against in my hearing once, you cannot indure it to be set forth with its object Christ, or it to have the nature of an hand, which yet is an ordinary orthodox expression: and to that of *Bucanus* for your hearers sake, I will give you an account of divers. Faith justifieth (saith Luther) because it apprehendeth

Ad Gal. p. 69. 2.

and possesseth this treasure, even Christ present.

Therefore Christ apprehended by faith, and dwelling in the heart of the true Christian, is the true Christian righteousness, for the which God counteth us righteous, and giveth us eternall life.

ib. p. seq.

ib.

Because thou beleevest in me, saith the Lord, and thy faith layeth hold upon Christ, &c. therefore be thou justified and righteous.

Hinc habemus primum quo sensu justificationem fidei tribuimus, quatenus videlicet ea Christum amplectitur & applicat. Unde Beza. (in confess. Major art. 3. c. 4.) vocat unicum illud instrumentum quo Jesum Christum oblatum apprehendimus, & vas unicum ad eum percipiendum comparatum: & post. art. 7. Quum ex Paulo affirmamus nos sola fide, five gratis, five fide, five sine operibus justificari (sunt enim hæc synonyma) non est hoc dictum perinde accipiendum ac si diceremus, fidem esse quandam virtutem quæ nos in nobis coram Deo iustificet; id enim esset fidem substituere in locum Jesu Christi, qui unus est nostra perfecta & integra iustitia. Verum ita loquimur, cum Apostolo, & fide sola nos justificari dicimus eo quod amplectimur eum qui nos iustificat, nempe Jesum Christum, quo cum nos unit & copulat, ut simus & ipse & omnium ejus bonorum participes; quæ quidem nobis impurata prorsus sufficiunt ad hoc ut coram Deo absolvamur & pro iustis cen-
seamur, Cham. l. 22. c. 2. Sect. 14.

Hence we have first in what sense we give justification to faith, forsooth so farre as it imbraceth Christ and applyeth him. Whence Beza calleth it, that onely instrument by which we apprehend Christ offered, the onely vessel provided to receive him. And after, when as out of Paul we affirm us to be justified, only by faith, or by faith, or without works, (for these are of the same signification) this saying is not so to be understood, as if we said faith to be a certaine vertue which justifieth us in our selves before God; for that were to substitute faith in the place of Jesus Christ who alone is our perfect and whole righteousness. But we so speake with the Apostle, and we say we are justified by faith alone, because it doth imbrace him, who doth justifie us, that

is, Jesus Christ, with whom it doth unite and couple us that we may be partakers both of him and all his goods, which indeed being imputed to us altogether suffice to this that we may be absolved before God, and be accounted for just men.

Where he citeth Bell. also, laying downe the state of the question, who giveth to Protestants.— Which grace faith by beleeving receiveth: as when a poore man receiveth an almes

Quam gratiam fides credendo recipit: sicut

cum manu pauper elemosynam à divite recipit, ea manus recipiens elemosynam non est ipsa elemosyna, neque causa efficiens elemosynæ, neque propter ipsam— (sed solum relative concurrat ad elemosynam obtinendam, quoniam dare & accipere sunt relata.

of

of a rich man with his hand, that hand receiving the almes, is not the almes it selfe, nor the efficient cause of the almes, nor for it—but it only concurrereth relatively to obtaine the almes, because to give and receive are relatés.

Señ. 16. To which report of Bellarmine Chamier noteth, He doth it not evilly, but that, that phrase, to concurre relatively, is unheard of amongst us.

Non male, nisi relative concurrere esset phrasia apud nos inaudita.

It ought rather to be named relatively, that is, so farre forth as faith is considered with its object, as when the Church is said to be founded upon the faith of Peter amongst the Fathers. We have elsewhere evicted the

Debuit potius relative nominari, id est, quatenus fides consideratur cum suo objecto, ut cum dicitur Ecclesia super fide Petri fundata apud veteres: nos alias evicimus interpretandum de Christo, quem fides Petri confessio erat, *ib.*

place, to be interpreted of Christ whom Peters faith confessed.

Junius, But correlatively as they speake, as it apprehendeth the merit of Christ as the hand of a begger doth the almes.

Sed correlative tantum ut loquuntur, quatenus meritum Christi apprehenditur, tanquam manus mendici elemosynam. *De justis. Señ. 16.*

To conclude, that we may expound this metonymy by as evident a similitude as we may; faith is as it were the hand, or as the purse apprehending the treasure of grace, which God giveth to us in Jesus Christ.

Denique ut metonymiam hanc quam evidētissimo possumus simili exponamus; fides est tanquam manus, aut tanquam locus apprehendens thesaurum gratiæ quam Deus nobis exhibet in Christo Jesu. *Comitem. ad Heb. c. 11.*

Peter Martir, And also faith it selfe, if it be considered as it is our worke, we cannot be justified by it, seeing it is a worke both lame and imperfect, farre worse then he requireth. But we say we are justified by it as we apprehend and apply the promises of God and Christs righteousness & merits.

Quin etiam fides ipsa, si qua nostrum opus est consideretur, ea justificari non possumus cum opus sit & mancum & imperfectum, longe deterius quam requirit; sed illa justificari dicimur qua promissiones Dei, & Christi justitiam meritaque per ipsam apprehendimus & applicamus. *L. de justis. Señ. 8.*

We answer, that which we have often elsewhere said, faith (faith the same as it is a worke doth not justifie; for it hath that not from any strength of its owne, but from its object. For, from the death of

(faith the same Martir) id quod sepius alias diximus, fidem quatenus opus est non justificare; id enim habet non ex vi aliqua sua sed ex objecto, ex morte enim Christi promissionibus Dei justitia in nos derivatur: ita mendicus recipit elemosynam manu leprosa vel cuncta non tamen qua manum habet ita infirmam & leprosam—fidem ad hunc usum factam esse & institutam à Deo, *ib. Señ. 62. & 71.*

Christi,

Christ, the promises of God, righteousness is derived to us. So the beggar receiveth an almes with a leprous hand, or that which is bloudy, yet not as he hath an hand so infirme and leprous. — Faith was made and instituted of God to this use.

See Gerhard.
de justif. Sect.
181. p. 658.
Conditio prae-
stita, instru-
mentum.

This Sir is the Protestant tenet, as faith taketh in the object it is a condition, and so it justifieth; rejecting this, you desert them, and joyn with the *Papists*, and *Arminians*, who calling faith a condition performed, an instrument: they allow it an instrument in a proper sense as you. Yet adde

Non quasi fides praestita proprie instru-
mentum fiat, seu instrumentalis actio, qua si-
cut manu apprehendimus aur attrahimus re-
missionem: nugz, &c. Remonst. ex Cens. c. 10.
p. 112.

not as if faith performed were made
an instrument properly, or as an in-
strumentall action, by which as with
an hand we apprehend and draw to
us remission: those are toys.

Def. Mr Wotton
p. 34.
Est haec una ex
maximis qui-
bus — Ecclesia
Christi a Judae-
is, Turcis, Pa-
ganis, separan-
tur. de justif. l. 2
c. 1. p. 364.

Neither is there feare of his agreement with *Jewes*, *Pagans*, and *Mahometans*, concurring with him in this (that faith in *Christ* (as hath beene said) is the condition of justification.

And if you beleeeve *Pareus*, who of this question we dispute faith. *This is one of the greatest in which — the Churches of Christ are separated from Jewes, Turkes, and Pagans.* Where having laid downe the difference he addeth.

Evangelica vero Ecclesia talem formalem
causam justificationis non magis audent op-
ponere iudicio Dei. (He speaketh of faith not
applying Christ for in a relative sense) quam
stupam igni. Sed credit se justificari fide,
gratis imputata iustitia propter Christi me-
ritum.

Truly the Protestant Church dares
no more to oppose such a formall cause
of justification to the judgement of
God, then stubble to the fire: but it be-
leeve she is justified freely by imputed
righteousnesse, for the merits of Christ.

Thus have I answered your queries which were no answer but tergiversation, and an argument that they were too hot for you in a direct way to meddle with.

My next taske is to examine your arguments, Mr. *Wrs.* answer, &c. And here passing the entrance in which there is much very unfavoury, with collaterall inpertinencies, which your selfe rightly conceive, are but the crude and indigested ebullitions of unnaturall beate and passion; indeed vaine-glorious babling, deserving rather pity, then examination, or as much as reading.

Mr. G. argu-
ments.

And come to the arguments.

The

The summe of your first argument as you give it, is. *Imputation of faith is in a proper sense, because the phrase is so often used in this chapter without alteration or exchange: whereas the imputation of Christs righteousness bath not the least reliefe either from sound of words or sight of letter in the Scriptures.*

Mr. W. answereth, *Tropicall speeches may be often repeated, and are in Scripture, as Jer. 26. v. 3. 13, 19. & Gal. 3. Where faith is used ten times in an improper sense. Therefore often repeating doth not prove a proper acceptation. What say you to this? Forsooth, the conclusion indefinitely taken and in the generall is unquestionably true. What then is become of your argument? and what will helpe you?*

You answer, *Augustines rule approved by Divines. That a literall and proper sense in Scripture is still to be preferred where there is no necessity of rejecting it; or substituting an improper sense instead of it. You say, in the places instanced in, there is need of a trope, but not so here, neither reason nor religion contradicting it.* Mr. G.

But Sir you cannot be ignorant but this interpretation of yours is against reason and Religion too in the judgement of all Protestant Divines (except heretofore excepted) improved by many arguments in *Sybrandus* against *Bertius*, through all the Epistles, who calleth it a blasphemous heresie; and witness as many as are for the imputation of Christs righteousness, and the relative sense: and that faith doth justify as an instrument taking in the object: to them you must first answer.

Besides, is there not mention of imputation of righteousness as well as imputation of faith? *vers. 6. & 11.* It cannot be faith in a proper sense, that is but inherent and imperfect righteousness. It may be then the righteousness of Christ.

If Mr. Walker saith so, he is not alone, as before.

Yea, there is ground, seeing by the righteousness of Christ in the word, we are said to be constituted righteous, *Rom. 5. 19.* and where he is said to be made unto us of God righteous, and we the righteousness of God in him. For which we have the streame of Protestants against Papists, Arminians and Socinians, as before.

N

Is

Is there not ground when as hereby God is declared just in justification? which justice saith in a proper sense, destroyeth, as Mr. *Forbes*, and before, seeing faith in it selfe is to divine judgement but as stubble to fire, needeth a covering, and must be justified as well as the person and other workes. Here is the *Advocate with the Father, Jesus Christ the just*, the just for the unjust. What doe you but *not submit to the righteousness of Christ*, that which is by faith, and establish a worke, your owne worke, so is faith?

We cleare that place against Papists, as before, so doth *Calazine*, as in *Bellarmino*. We answer thus to the Papist.

Bellar. de justif
l. 2. c. 9. ipsam

fidem reputari, to whom *Doctor Dav* Sed frivola est hæc objectio; nam nihil usitatus quam causæ applicanti illud tribuere quod propriè & immediate pertinet ad rem applicatam: quia igitur fides applicat & apprehendit nobis Christi justitiam, id fidei ipsi tribuitur, quod reapse Christo debetur: p. 371. *Pareus* format argumentum. Cui fides imputatur ad justitiam is justificatur, non &c. Sed justitia gratia imputata *Abrahe* & cuius credenti imputatur fides. Ergo, p. 484. &c. 1. Licet fides quæ imputatur ad justitiam non sit justitia Christi absolute; est tamen relate, quia justitiam quam in Christo querit, seu quia justitiam Christi sibi applicat, de qua Apostolus, *Rom.* 5. 18. Fide justificamur, aut propriè qua qualitas, aut Metonymice qua, &c. non propriè, ergo Metonymice, *Pareus* Castig. in *Luc.*

Ad artic. quart.
P. 297.

This is one of *Arminius* his arguments, who as he is for the propriety of the words, mentioneth the repetition of the phrase against the figurative sense.

And thus have I before I was aware answered what Mr. *Walker* called your second argument also, to what you mention done elsewhere, there also is the answer; for my part I know no other righteousness then that of the Law or Christ: and if it be righteousness, and not of the Law, I meane our inherent righteousness, it must be Christs who was the end of the Law for righteousness to such as beleve.

Finis perfecti-
ens, the end per-
fecting, in Toss.
out of August.

That is, propter quod, vel scopum Legis, τελειωσιν complementum. Lex ergo hunc habet finem ut facientes Legem & rectè viventes justificarentur; illum finem solus assequutus est Christus, & nos assequimur dum fide eum apprehendimus. Ita in Christo exhibetur & præstatur vera justitia quam Lex requirit, modo in eum credamus, ut ait Apostolus, Omni credenti: offertur enim quidem justitia omnibus, donatur autem & imputatur solis credentibus. Dr. Toss. ad 10. c. Rom.

That for which, or the scope of the Law, the fulfilling of it. The Law therefore hath this end, that those that doe the Law and live rightly should be justified. That end Christ alone attaineth.

That is, propter quod, vel scopum Legis, τελειωσιν complementum. Lex ergo hunc habet finem ut facientes Legem & rectè viventes justificarentur; illum finem solus assequutus est Christus, & nos assequimur dum fide eum apprehendimus. Ita in Christo exhibetur & præstatur vera justitia quam Lex requirit, modo in eum credamus, ut ait Apostolus, Omni credenti: offertur enim quidem justitia omnibus, donatur autem & imputatur solis credentibus. Dr. Toss. ad 10. c. Rom.

ned

ned, and we attain it when as we apprehend him by faith. So in Christ there is given and performed true righteousness which the Law required, so we believe in him, as the Apostle saith, To every one that beleeve: for truly righteousness is offered to all, but given and imputed onely to be'levers. Where also he saith, nothing imperfect or lame can be called the righteousness of God justifying.

Nihil imperfectum aut mancum potest dici iustitia Dei iustificans. *Id. ib.* 173.

But these things diligently considered, manifestly shew what is understood by the word the justice of God. Forsooth that perfect and most high integrity of the humane nature, with which every one is indowed (but it is given to them that beleeve in him, who is absolutely indowed with this integrity according to the flesh for our sakes, as it shall be afterwards declared.) He is presented before God as the Apostle speaketh, holy, unblamable, and unreprouable. That therefore is said to be the justice of God, not onely because it is the free gift of God, or because God in giving this sheweth himselfe truly just (that is faithfull and true) but also that it may be opposed to the righteousness of men, or of workes, by which David testifieth no man can be justified.

Hæc autem diligenter considerata manifeste dicunt, quid vocabulo iustitiæ Dei intelligatur, perfecta nimirum illa & summa integritas humanæ naturæ, qua quisque donatus est (donatur autem credentibus in eum, qui hac integritate secundum carnem abso- lutissime præditus est nostri causa ut postea declarabitur) sistitur coram Deo *ἀγιος, ἀνωμος & ἀβλαβής*, ut loquitur *Paulus* Col. 1. 22. id est sanctus, inculpatus & qui nullius criminis possit postulari. Ea igitur à Paulo dicitur iustitia Dei, non modo quia gratuitum est Dei donum, aut quia hanc largiendo, Deus se vere iustum (id est, fidelem ac veracem) præstat, sed etiam ut opponatur iustitiæ hominum sive ex operibus, qua testatur David neminem iustificari.

Self. 17. But to the second Argument (passing bitter and vaine words not a few) which saith, the scope of the Apostle is to put men by the false way of justification which lies through workes, and to discover the true way, that is to make knowne what they must doe, what he requires of them to justification, and will accept of them instead of the workes of the Law; and that is it which he here saith is imputed for righteousness. Now faith in the proper and formall signification is that which they must doe, &c. and therefore is faith in a proper sense to be accounted for righteousness.

Mr. G. p. 66.

Against this one exception is, that you contradict your selfe, for the doing you urge is but the way of workes, so that it is not, and yet is the way, it is the true and false way, both.

Mr. W.

P. 67.

To this you answer, *that Christ calleth faith a worke*, John 6. 29. *this is the worke of God, that yee beleve in him whom he hath sent.*

To this I answer, the words are acknowledged, and that beleaving is a worke, receiving and applying is a worke, and what is required there; so elsewhere explained, John 1. 12. but deny faith to be Gods way, as a worke in a proper sense, opposed to the righteousness of Christ its object as accepted of God for righteousness instead of the works of the Law. I doe not, nor can thinke that the meaning of Christ, *Gods judgement is according to truth*, it were not so if he should account that so which is not, or accept of such an imperfect worke for the righteousness of the Law, of which before.

Then a man should be justified by a worke, which is denied by many other plaine Scriptures, your selfe acknowledging it a false way, and the word, *not of workes of righteousness which we have done*, Tit. 3. 5. of which place Sybrandus answering Bertius your Arminian Prince objecting the same text saith, *that speech of the Apostle (not of workes of righteousness which we have done) is most firme*: your interpretation then must be false, who also there citeth Calvin (of Papists:) the words at full are these.

Firmissima est enim illa Apostoli oratio.

Cavillantur in eo quod fides alicubi opus vocatur, atque inde nos perperam operibus fidem opponere. Quasi vero fides quatenus obedientia est Divinae voluntatis, suo merito nobis iustitiam conciliet, ac non potius quod misericordiam Dei amplectendo Christi iustitiam ab eo nobis oblatam in evangelii praedicatione cordibus nostris obfignet. L. 3. Inf. c. 18. Sect. 10.

At the last when they are weary of wresting the Scripture they fall to subtilties and sophistical arguments. They cavill upon this, that faith is in some places called a worke, that we doe wrongfully set faith as contrary to workes. As though forsooth faith in that it is an obeying of the will of God, doth with her owne deserving procure unto us righteousness, and not rather because by embracing the mercy of God, it sealeth to our hearts the righteousness of Christ offered to us by him in the preaching of the Gospel.

And here though you hold it not meritorious, yet a worke, and oppose it to the righteousness of Christ offered in the Gospel.

The.

The Lord there calleth for faith in the object himselfe, who is the end of the Law for righteousness, as but now: Which the Law not being able to fit us with, we have from Christ. Faith in the relative sense, as Sybr. there both out of Melancthon and Calvine. Harken to the Homily. So that as John the Baptist although he were never so virtuous and godly a man, yet in this matter of forgiveness of sinne, he did put the people from him, and appointed them unto Christ, saying thus unto them, Behold yonder is the Lambe of God which taketh away the sins of the world: even so as great and as godly a vertue in the lively faith is, yet it putteth us from it selfe and remitteth or appointeth us unto Christ, for to have onely by him remission of our sins or justification. So that our faith in Christ faith unto us as it were thus. It is not I that take away your sins, but it is Christ onely, and to him onely I send you for that purpose.

2. Part. serm.
Salv. p. 18, fine.

Faith thus considered, though but as a leproous and weake hand, may doe the same, so that still you are intangled by your proper sense of faith.

Neither can you escape to say, by *works excluded* is meant the merit of *works*, or what is done with an opinion of deserving justification. P. 68.

As if the Apostle onely disputed against their merit or opinion of deserving, we know they deserve not; and must have pardon themselves. The dispute is against them simply as causes, to keepe this crowne on the head of Christ alone, which that leproous hand faith and act of receiving doth, without opposition to Gods free grace or Christs righteousness; thus faith establisheth grace and the righteousness of Christ to Gods justice, Rom. 3, 24, 25, &c. and the Law to boote, *vers. ult.*

That phrase of faith in a proper sense, as a *work* accepted of God for, and instead of the *work* of the Law, is down right the Arminian tenet, & destroyeth as I conceive, the righteousness of Christ, making his doings and sufferings void and vaine; For to what end, if the condition be faith in a proper sense, and that instead of the righteousness of the Law? It is to no use, unless it be said to be a meritorious cause of faith being such a condition, and such acceptation, as *Oste-*
radus before.

P. 68.

Mr. Goodw.

Once it destroyeth the justice of God with which it will never stand to accept what is weak and imperfect, sinfull in that respect, for perfect obedience due unto the Law.

Before I goe on, those words are considerable. Surely to serve, worship, and believe in Jesus Christ as Mediatour, are just and lawfull, yet no workes of the morall Law, nor was Adam in his innocency bound unto them?

2. Treat, p. 47.
48.

To passe that of Adams obligation, which was obedience to what ever the Lord did or should propose unto him, and that though it be not in the Law originally it may be in the Law as it stands, with additions and improvements, as you distinguish.

Give me leave as unsatisfied to propose some questions to you now and to intreat your answer. I freely acknowledge you a learned man, answer satisfactorily, & eris mihi magnus Apollo.

1. Whether the second Person in Trinity, Jesus Christ, Gods son, were not from eternity, set and chosen Mediatour, God giving us to him for life eternall, be accepting of the same?

2. Whether since the fall that eternall purpose be not revealed, and Christ to be him in whom alone is, and ever was eternall life for his Church, men and Angels?

3. Whether as Mediatour he be not to be worshipped? and whether it be not Gods Commandement through the word in all times, as he was made knowne in the same under the notion of an Angel, Gods Sonne, &c. by obedience, faith, hope, love, feare, joy, subjection, prayer, and praise; and now with the observation of the Lords day, our Christian Sabbath to his honor and righteousness, Rom. 14. 18. his service: and whether these be, or which are, or which not morall?

4. Whether worship and service to God in Jesus Christ be required in the morall Law, such faith, hope, love, feare, joy, obedience, prayer, prayse, or not? and what are the differences, and if, why worship of Christ shall be excluded? Whether worship of God out of Christ be required, or abrogated?

5. Whether if it be not in the morall Law, it falleth under

under the Judicial Law, or Ceremoniall Law, or be a *Counsell*, or is the Gospel a Law?

6. If to serve and worship Christ be just, &c. How can it not fall under the rule of justice, which I take to be the morall Law?

7. If not, how is that a perfect and exact rule of works and worship, as Mr. Bradsh. p.43. *the summe of what is to be done?*

8. Whether Christ and his Apostles ever commanded other worship. I, or the Prophets then *Moses*?

9. Whether the first Commandement doth not require worship according to the will of God?

10. Whether those words, *I am the Lord thy God*, prefixed to the Commandements, be not the tenour of Gods covenant in Christ, to which there must be a futable answer?

11. Whether any Commandement in the decalogue hath more requisites of a morall Law, then faith and worship of Christ as Mediatour?

12. Whether faith being a cause, a roote, a mother of all good, an especiall requisite to make them good, be not required in the same Lawes where those workes are

13. Whether faith in the worship of Christ the Mediatour, be not that same worship and honour that is given to God the Father and the blessed Spirit? So that both or neither are morall? And how else is it that the constant practice of the Churches is in prayer to beginne in the name of Christ, and to end, *to whom with thee and the Spirit be glory?*

I finde it written that all should honour the Sonne even as they honour the Father, and that he that honoureth not the Sonne, honoureth not the Father that sent him, John 5. 23. And, *Yee beleve in God, beleve in me also*, John 14. 1. And that, *Jesús* cried and said, *He that beleeveth on me, beleeveth not on me, but on him that sent me*, John 12. 44. I finde that in righteousness, the grace and workes of righteousness, *Christ is served*, Rom. 14. 18, 18. I finde that as grace is from God the Father and our Lord *Jesús Christ*, 1 Cor. 1. 3. so that the glory

glory of it appertaineth to both.

I finde those praised Divines of Leyden, doubting lest the Remonstrants (naming the title of their eleventh Chap. of faith in *Iesus Christ*) would have faith in *Christ* another from faith in *God the Father*, and in the *Holy Ghost*; to which they speake thus.

Nos enim qui unam fidem novimus ex Apost. Eph. 4. v. 5. unum etiam terminum solum Deum agnoscimus; & in Christum credimus quia Deus est, eandem omnino ob causam qua in Patrem: sit ut Christus quatenus in eum credimus, fit cum Patre proprium ac primum fidei salviæ objectum. Est enim in Symbolo profitemur distincte nos credere in Patrem, Filium & Spiritum Sanctum, non tamen habemus tres illas distinctas personas pro tribus differentiis salviæ fidei objectis; fatemur tamen fidem debere Christo ut Prophetæ, Sacerdoti & Regi nostro unico, non aliam tamen officii & aliam ratione personæ, sed unam & eandem, qua qui recipit Christum, recipit eum qui milit eum, Matth. 10. 40. Ideo dicit Petrus nos per Christum credere Deo qui excitavit eum à mortuis, & gloriam ei dedit ut fides & spes nostra in Deo esset, 1 Pet. 1. 21. quo loco ostendit objectum ultimum seu terminum fidei nostræ Deum esse, à quo Christus distinguitur non naturæ sed officii ratione, qua per Filium postremis temporibus nobiscum loquutus est Deus, Heb. 1. 1. — Ubi nullum est discrimen fidei, sed una fides, quæ primum ad Christum & deinde directa, propter Christum optima quæque de Patre sibi pollicetur, in quem alioquin extra Christum credere ad salutem non possemus, ideo auctor & consummator fidei nostræ dicitur ab Apost. Heb. 12. 1. Est ergo una fides qua Patrem & Christum complectimur, quam etiam idem Apostolus ad Heb. 6. 1. appellat fidem in Deum.

For we who have knowne but one faith out of the Apostle, Eph. 4. 5. doe also acknowledge God onely the one terme of our faith: and we beleve in Christ because he is God, for the same cause altogether as in the Father; so that Christ as we beleve in him, is with the Father the proper and primary object of faith that saveth. For though in the Creed we professe distinctly we beleve in the Father, Son, and Holy Ghost, yet we have not those three distinct persons for three different or divers objects of saving faith. Notwithstanding we confesse faith to be due to Christ, as to our onely Prophet, Priest, and King, not one because of his office, and another by reason of his person, but one and the same, by which he that receiveth Christ, receiveth him that sent him, Matth. 10. 40. Therefore Peter teacheth us by Christ to beleve in God, who raised him from the dead, and gave him glory, that our faith and hope might be in God, 1 Pet. 1. 21. In which place he sheweth the last object or terme of our faith to be God, from whom Christ is distinguished, not in nature, but by reason of his office,

as God in the last times spake to us by his Sonne, Heb. 1. 1. — Where there is no difference of faith, but one faith, which first directed to Christ God-man promiseth to it selfe all best things

of

of the Father for Christs sake, in whom otherwise our of Christ we should not believe to salvation; therefore is he called the Author and finisher of our faith by the Apostle, Heb. 12. 1. Therefore there is one faith by which we embrace the Father and Christ, which the same Apostle, Heb. 6. 1. calleth faith in God.

Where also they say, and prove by places brought to that purpose, that the Socinians deny faith in God and Christ to be the same.

That also must be considered, where you say by *workes* (the false way) is not meant whatsoever may in any respect be said to be done by a man himselfe, if any thing should be upon any consideration required of him in reference to his justification.

To which I say, it is true in the Protestant sense, taking faith in a Relative sense, I, and of all graces else as Companions, and present with the faith that justifieth, for it is not alone when it justifieth, though it alone justifieth, (as the Learned acknowledge) but then, that any thing but faith as an instrument receiving, should have effiency, that there should be somewhat, any thing, faith it selfe, accepted of God, instead of the workes of the Law, to justification, I am afraid to acknowledge. Truly Sir there is more in this first heape then I was aware of at first sight, and I think you must to worke againe.

Another thing Mr. Walker excepteth against, is that you say. God doth not require of us the righteousness of Christ to Justification, this he required of Christ himselfe. To which you say, that before Mr. W. sheweth the grossness of this error, himselfe drops two grosse errors indeed.

What is the first? That (say you) God requireth nothing of us to Justification, when as it is notoriously knowne that he threatens damnation except we believe; and to credit his saying, he cites, Rom. 3. 24. whereas the verse following quite overthrowes it, wherein the condition of faith is expressly mentioned.

I answer, here is no error if you will understand Mr. Walker, his meaning is, he required no workes or doing of ours for it, it being done freely by grace in Christ, which grace will not stand with our workes.

O

Neither

Parem esse si-
dem in Deum &
in Christum.
Censura. In cap.
II. p. 154. 155.
P. 68.

Neither doth he deny faith required as a condition in a sense, Relatively, or as the hand and instrument receiving Christs righteousness to justification. He denieth it as our worke, for, or instead of the righteousness of the Law to justification.

When you say, *God threatneth damnation, except we beleeve*, is it not a sinne? a transgression of the Law? Is it not the Law's to minister death? It seemeth this faith is therefore required in the Law. You goe on.

He (say you) drops a second error more grosse then the former, saying, that faith is a qualification to us for the receiving, applying, and enjoying Christs righteousness, that is, faith is a qualification to us for beleeving; for what is the receiving, applying, and enjoying the righteousness of Christ, but beleeving as before observed?

1. Here you see Mr. *W.* excludes not faith beleeving as a qualification, which was your late charge, your selfe discharge him.

2. To say that a man may receive, that is, apply and enjoy the righteousness, which receiving is beleeving, he must be qualified, is no more then to say, he must have a power that he may doe; be habitually disposed, that he may act, which is so farre from being an error, that it is impossible that a man should beleeve, receive, or apply in this kind without faith.

And with your leave Sir, faith in a proper sense qualifyeth not, but as instrumentall, as an hand it receiveth and enjoyeth, it bringeth home treasure which enricheth; the righteousness of Christ which justifieth. It is so far from opposition to the righteousness of Christ in justification, which is your tenet.

Finally, here is more granted to faith by you, then an assent, or work of the understanding, which is of some use.

But let us returne to what Mr. *Walker* taxed, that is, You said, *God required not of us the righteousness of Christ for justification*; this (you say) Mr. *Walker* calls a grosse error, and instead of prooffe, complaineth of it as an *unfavoury*,

vory, and absurd phrase: and that to justify his complaint, he saith God requires not the righteousness of Christ, but of Christ himselfe, implying he had need.

1. I answer, Mr. Walker in all chargeth you here but with one grosse error, and if that be made good it is enough.

2. It is true, he calleth Gods requiring of us the righteousness of Christ for justification, absurd, &c. which he sheweth, and you touch not: see the place.

3. I suppose what you inferre as his prooffe thereof is not so, nor to that end intended, but a plaine passing to it (as he conceived) a grosse error, and so your *jests* p. 70. *saile, are but irrelativenessse and impertinencies.*

Before I come to the maine thing (not having your writing, I must speake to it as it is related) What if one should contradict your position, and say, God requires of us the righteousness of Christ to justification? you say he requires faith, and faith in Christ, a believing, which is receiving, applying, and enjoying. Why may I not put in the object received, applied, and enjoyed, the righteousness of Christ to justify me? Is it not a receiving him, an applying him, and enjoying him, to justification and salvation? I hope it is with his righteousness. He that threatneth damnation for not receiving, applying, and enjoying Christ, requires of me receiving Christ and his righteousness also to justification, as he requireth that I be just, and revealeth him our righteousness, he requireth applying and receiving him, putting him on for justification, that, or perfectly to performe the Law, which being impossible it is that; and the Scripture saith that *by the obedience of one I am constituted righteous*, Rom. 5. 19.

But to the businesse. God required not of us the righteousness of Christ for justification. This be required of Christ himselfe: so you. This last he calleth an error indeed, There he putteth an Accent. This saith Mr. W. *implieth Christ had need of justification, and was bound to fulfill the Law for himselfe, and savoureth of Socinian and Samosatenian heresie, which denies Christs Godhead; for if Christs humane nature being*
O 2 *from*

from the first conception most pure, upright, and holy, was personally united to his Godhead, and so the Sonne of God, and heire of all things: Who can doubt but in himselfe he was worthy of all glory, at Gods right hand from his birth: as his taking of our nature upon him, was altogether for us: so his infirmities, sufferings, death, and continuance on earth for the performance of all righteousness and obedience to the whole Law was for us, and for all the elect; who of old beleev'd in him to come for them, who doe now beleve in him exalted to glory according to his humanity. To think or say that he had need to justify himselfe, and to merit by his righteousness the state of glory, is in effect to deny he was God, infinitely worthy of all glory, as he was the onely begotten Sonne of God, and Heire of all things. Thus Mr. Walker.

Here we must lay aside hanging irrelativensse and imper-tinencies.

What say you to this? It seemeth a grosse error by what is said.

I could I conceive (say you) put some Queries to him, that would a little trouble him to make good the truth thereof in a positive way.

You should first answer, then propose Queries. Your answer by Queries is but a wile, tergiversation. I will be plaine in answering you, as I shall be able.

1. Quere.
Mr. G.

How he can prove that Christ had no need of justification? Surely Christ was a justified or righteous person in the sight of God, this justification was not superfluous, or no wise usefull to him; and what is not superfluous, we men of the lower forme of learning judge to be some wayes needfull.

1. Mr. Walker answereth, if justification be forgiveness and pardon of sinne onely, (as you elsewhere say) when as he is said to have need of justification, he is insinuated a sinner, to have need of remission of sinnes. Which if it be too too grosse, by it may be proved that he needed not justification for himselfe.

Yea, to be in need of forgiveness of sinnes, and so righteous a person as you speake, are *pugnantia secum frontibus adversis*, a contradiction.

But it seemeth as he was a righteous person, that was not
superfluous,

superfluous, therefore some waies needfull.

You must say for himselfe. But he needed it not for himselfe being Gods Sonne, God blessed for ever, and comprehensor from the first moment of his conception by personall union with the holy Ghost. It was needfull then for us. He was our Surety, and in that respect they might be needfull for us, though not for himselfe else.

Being our Surety, what was our debt must be paid, it was necessary to our life; our debt was perfect obedience to Gods Law. It was also death, the wages of our sinnes, to free us from death he must die, and he must fulfill the Law, that we may live, by the whole we come to be wholly faire, holy, unreprouable, and unblamable in his sight, complete.

I conceive our election to salvation was by and in him before the world as our Mediatour and Surety, and we made accepted in him Gods beloved one. That he was verily ordained before the foundation of the world, such, but manifested in the last times (a Lambe without blemish or spot) for us who by him doe believe in God. He was sent for our rising, sent to and for us. Raised up as borne of salvation for us, borne to us, given to us. When the fulnesse of time was come, God sent his Sonne made of a Woman, made under the Law to redeeme us that are under the Law, that we might receive the adoption of sonnes. That his making himselfe of no reputation, taking upon him the forme of a servant, humbling of himselfe, becoming obedient to death, even the death of, untill the death of the Crosse, was for us. So was his fulfilling all righteousness, and coming to fulfill the Law, his coming to doe Gods will, his alwayes doing things pleasing to God; thus God purposed, thus he obeyed. He was a righteous branch, the Lord our righteousness.

You know the grace of our Lord Jesus Christ (saith Saint Paul) that though he was rich, he became poore, that we through his poverty might be made rich; 2 Cor. 8. 9. For their sakes sanctified I my selfe, that they also may be sanctified.

When as the Scripture sheweth him to be made a Surety, it is enough to shew he was not made for himselfe, but for

Likewise in the example of David in the remission of sins the Apostle must needs understand the imputation of righteousness, without the which he can never passe by the gates of Heaven, which are the gates of righteousness, that is, whereat the righteous shall enter. Muster. Cartwright in Rom. 4. v. 6.

It pleased the Father that in him should all fulnesse dwell, he is the head of the body the Church; yee are compleate in him.

Though therefore it was not usefull to himself for himselfe, it was not superfluous, he being our *Head*, our *Mediator* and *Surety*; It was most necessary for us. *What the Law could not doe, God sent his Sonne, &c. that the righteousness of the Law; whatsoever the Law requireth to justification, might be fulfilled in us.* And thus is he the end of the Law for righteousness to every one that beleeveth, as before out of Doctor *Iossanus*, enough to that question: to the second next, which is,

Quest. 2. How he would prove Christ was not bound to fulfill the righteousness of the Law for himselfe.

Mr. *Walker* told you, you answer him not. I may propose some reasons to your consideration which perswade me so to thinke.

1. He had no need of forgivenesse of finnes, neither was he ever forgiven, and so had no need of justification, which consisteth therein as you hold.

2. He did all for us, our need, being our *Surety*, in that name he was bound, God spared not his *Sonne*, exacted it, and our Lord Christ undertooke the worke, and finished the worke.

3. I read in our learned Writers largely observed.

P. 165. 166.

See *Polanus*, *Symphonia Cathol.* whose Thesis is.

Christus pro nobis est incarnatus: pro nobis obediuit Patri: pro nobis baptizatus, passus, mortuus, resuscitatus, glorificatus.

Christ is incarnate for us, he obeyed his Father for us, was baptized,

Christus nihil propter se aut fecit aut passus est, sed propter salutem omnium. Primas. in Rom. 11.

suffered, dead, raised, glorified for us; which he there proveth by the Fathers.

And so on *Dan. 91*

P. 202. 203.

See Doctor *Downham* using reasons which are to be answered.

204.

De iustif. l. 1.

c. 2. Sect. 9. 10.

Ad Gal. c. 4.

P. 184 2.

Luther. I could have overcome the Law by my absolute power without mine owne smart, for I am Lord of the Law, and therefore it hath no right over me. But I have made my selfe subject to the Law for your cause which were under the Law, taking your flesh upon me — I suffered the Law to have dominion over

me

me which was his Lord—which it ought not to have done.

Because, neither hath Christ righteousness to any other end, then that he may impute it, neither doth he impute any other thing then righteousness, neither is he otherwise our righteousness, then by imputation.

Christ was the Lord of the Law.

He willingly subjected himselfe, although the Law was not given to him being just and sanctified from the wombe.

The end also is shewed by the Apostles, forsooth, that he was not made such for himselfe, but for us.

Therefore these axioms are to be held. Christ was not made subject to the Law for himselfe, but for us. And that the whole obedience of Christ is ours, and so imputed to us.

Calvine. That he may admonish us that Christ was not just for himselfe privately, but that the righteousness which he enjoyed was more large, that he might make rich the faithfull by the gift conferred upon him.

Therefore Christ the Sonne of God, who by right had beene free from all subjection, was subject to the Law, that he might gaine unto us liberty. For as the man that was free, by making himselfe a captive and Surety, redeemeth, and putting on chaines, taketh them off another: so Christ would become a keeper of the Law that he might gaine unto us freedome, otherwise he had in vaine undergone the yoke of the Law, seeing certainly he did it not for his owne cause.

Quia nec in alium finem perfectam justitiam Christus habet quam ut imputet, nec aliud imputat quam justitiam, nec aliter justitia nostra est quam per imputationem, a Trencartum. p. 82.

Christus Dominus legis fuit.—Tossan ad

4. Gal. p. 212.

Sponte se subjecit, licet illi ab utero justo & sanctificato lex posita non esset. Ib. p. 213

Finis etiam ostenditur ab Apostolo, quod videlicet non sibi ipsi sed nobis talis est factus. Ib.

Tenenda igitur sunt hæc axiomata, Christum non sibi sed nobis factum legi obnoxium: & nostram esse totam Christi obedientiam, atque adeo nobis imputatam. Id. Ib.

Quamquam non ponit *negotium* sed *negotium* Christi, ut admoneat ipsum non sibi privarim fuisse justum, sed justitiam qua præditus fuit, latius patere, ut collato sibi dono, fideles locupletet. Calv. in Rom. 5. 17.

Christus ergo Filius Dei, qui immunis jure fuisset ab omni subjectione, Legi fuit subiectus, ut libertatem nobis acquireret. Quem admodum enim qui liber erat captivum se & vadem constituendo redemit & induendo vincula exiit: Ita Christus Legi servandæ obnoxius esse voluit, ut nobis immunitatem acquireret; alioquin frustra jugum Legis subiisset, cum sua certe causa non fecit. Calv. ad Gal. 4. 4.

And

Et propter obedientiam Filii non debui-
tam, debitum remittit. *Ar. in 3. Phil. p. 49.*

Sed etiam cum non esset proprie Legis
debitor in se, neque respectu humane natu-
ræ (alias enim propter identitatem *Im-*
mutas logos ipse pro se ad Legis obsequi-
um teneretur, quod in Legis autorem fo-
ret contumeliosum) nec respectu personæ:
Sed respectu dispositionis voluntariæ omni-
tamen ex parte Legi satisfecit, et exuberant
infiniti plane meriti plenitudo nobis in Chri-
sto parata, &c. *Jun. thes. de justif. Sect. 7.*

Sibi non natus
sed nobis, *Id.*
Sect. 4. lb.

voluntary disposition he did wholly satisfy the Law, that *id.*
overflowing fulnesse of his indeed infinite meriti prepared for
us in Christ, &c.

He was not borne for himselfe, but us.

Justitia nostra est sola satisfactio Christi
præstita Legi pro nobis & tota humiliantia
Christi, &c. quicquid denique fecit & passus
est, ad quod ipse tanquam justus & Dei fili-
us non fuit obligatus, est satisfactio ejus
quam pro nobis præstitit, & justitia quæ no-
bis credentibus adeo gratis imputatur: ea
enim satisfactio æquipollens vel impletioni
Legis per obedientiam, vel pænæ æternæ
propter peccata, ad quorum alterutrum Legi
obligamur. *Ursinus p. 391.*

Gerber. dat. Neo-Phoinianis Christum qui-
dem perfecte implevisse Legem, sed ad obe-
dientiam illam pro seipso adstrictum fuisse. *De*
justif. p. 463. Sect. 35. & Socino, &c. Sic
Chemnit. exam. de justif. p. 252.

Vise *Echardum* falsæ. *Controvers. citantem*
Cabotum. l. 2. c. 17. instit. Sect. 6. Marlor-
atum in Psal. 4. & Polamum quæst. de obedi-
entia p. 110. & p. 398.

And for the undue obedience of the
Sonne he remitteth what is due.

Junius. But also when he was not
properly a debtor of the Law in himselfe,
nor in respect of his humane nature, (for
otherwise the Word himselfe by reason
of the sameness of the person, should
for himselfe be bound to the obedience of
the Law, which would be contumelious
to the Author of the Law) nor in respect
of his person, but yet in respect of his
overflowing fulnesse of his indeed infinite meriti prepared for
us in Christ, &c.

Our righteousness is onely the satis-
faction of Christ performed to the Law
for us and the whole, &c. of Christ
humbling himselfe, &c. whatsoever, to
conclude, he did and suffered, to which
he, as a just man, and the Sonne of God
was not bound, is his satisfaction which
he performed for us, and righteousness
which is freely imputed to us beleeving
by God. For that satisfaction is equall
either to the fulfilling of the Law by o-
bedience, or eternall punishment for
sinne, to both which we are bound by the
Law.

These are enough, they may sa-
tisfie you.

You prove Christ was bound to
fulfill the Law for himselfe, by *Mr. Deering* in his second Lect.
on *Heb.* Christ by his spirit still filled his manhood more and
more with grace, till the fulnesse of all righteousness was
within him, that so his manhood might inherit salvation accord-
ing to the promise, *Do this and live.*

Whose booke is not in mine hands that I may examine
it.

Onely I say that it is not said that he merited for himselfe by workes of righteousness which he did, but the spirit filled him with grace. For those words *more and more till*, &c. they are not to be justified by me, it is certaine he had the spirit, was annointed with it, not by measure from the moment of conception; by that, and personall union from that moment he had eternall life, and was comprehensor, and did inherit.

When Mr. Bradshaw saith *Christ was a servant and bound to the Law, not freed by hypostatique union*: He

Yet saith, *that state such as he needed not to have undergone, and that the reason was his taking on him to satisfy*, &c.

He saith, *as Christ was borne of a Woman, not for his owne sake, but for theirs, whose Saviour and Redeemer he is*: So being borne of a Woman, he was made under the Law also, *not for his owne sake, but for ours*; yea, therefore he was borne of a Woman, that so for our sakes he might be under the Law. Als as he became a servant for our sake, so in that very regard he came under the Law of a servant, it being all one to become a servant, and to be made under the Law of a servant, the being under the Law of a servant, &c. All which is in summe, he needed it not for himselfe, but as our Surety, of which before.

You say. *And he th it holds Christ as man, was not bound to fulfill the righteousness of the Law for himself during his continuance on earth in the flesh, must, if he be true to his principles, hold withall that Christ as man had a liberty, or dispensation from the Godhead, to transgresse in respect of himselfe, and that his dispensation could not take place or be put in execution onely because of the worke of redemption he had undertaken.*

Ans^r. I answer, that I conceive there is no such need, their principle is hypostatique union, whence he was Comprehensor; I, the Lord of the Law from the first moment: his Union, and his Unction by the holy Ghost, are inconsistent with sinne, as inconsistent with sinne as with his bringing about the worke of redemption undertaken: sinning is inconsistent with soules made perfect, how much more with that person, full of grace, that is glorified

P

fully,

There might be more and more powerfull exercise, and external manifestations, not increase in grace simply. He was perfectus vir in ventre, &c. Jer. l. 6. in Hier. tom. 5. full of grace. Gen. ab initio beatus existisse. Asserunt Patres, Aug. l. 4. de consensu Evangel. Leo. Ep. 97. c. 3. Ubi restatur divinitate assumptam humanitatem beatificasse, ut glorificata in glorificante permaneat. Sc. Salmer. ubi. 47. p. 44. l. To 3. C. c. 13

Sect. 6.

Sect. 7.

Sect. 9.

lb.

Sect. 13.

P. 71.

Mr. G.

fully, the most blessed GOD?

3
Mr. G.

I bidly, you say, I would put him on this, to prove such an absolute inconsistency or diametricall opposition as he seemes to imagine betwene Christs fulfilling the Law for himselfe and for us, as if at no hand they could stand together.

I answer, to doe for life and glory during his continuance on earth, and to enjoy it from the first moment of his conception is vaine: and so inconsistent with nature; absolutely inconsistent with that person which is the most wise God.

Therefore the scope of Christ in obedience must not be himselfe, his life and glory, but us and our life and glory.

Neither doth it follow which you say, *if Mr. Walker had in this worke his scope to discharge his conscience, and the benefit of others, that Christs scope in obedience was his glory as well as mans good*; seeing he hath that glory as Comprehensor before his obedience, when as a faithfull Ministers discharge of conscience by a worke of this nature, cannot be but by this worke, when the worke is done, conscience dischargeeth it selfe.

When as Bernard saith, *that the worke of our redemption was, opus aequi nostrum ac suum ut angelorum*; there may be truth in it in divers respects. He saith it not with respect to his owne redemption or justification, and so not to your purpose.

Mr. G.

You say *it would cost him many of his thoughts and much of his learning to give a sufficient and cleare account, how it should any way intrench or so much as looke towards the deniall of Christs Godhead to conceive that Christ might be bound to fulfill the righteousnessse of the Law for himselfe.*

I answer, for Christ to be bound to fulfill that righteousnessse, for himselfe his justification as you before, is to imply him a sinner, and so to deny him God.

It is also to imply him vainely busied, living and enjoying life eternall being the fountaine thereof, to doe that he may live, and so to deny him to be that fountaine, and to be that person that is God.

Mr. G.

You conceive it is farre more dangerously to shake the truth of

of his humanity to deny that he was no waies bound to keepe the Law for himselfe.

I conceive no danger in it, for being absolutely righteous from the first moment, and so not to need obedience or doing for himselfe, is so far from denying humane nature, that it setteth it forth most glorious; as it doth stand with humane nature to be perfect in glory, though then it worketh not to that end; so doth it in Christs humane nature, to be perfectly righteous, though he never doth one worke to that end.

And Mr. W. intreateth you to tell him whether you now deny Christ to be true man, when as sitting at Gods right hand he is not bound to obey the Law, and dy, as he did on earth? So that it is not to be compared, in the kind, with the error of the Ubiquitary.

You say, It is marvellous to me that he being the seed of the Woman, by the Law of his Creation should not be bound to keepe that Law which both the man and the woman stood bound to keepe in their innocency.

1. Sir, Wonderfull was one of the names of Christ, it is no wonder if there be many wonders in him.

2. Had he beene mere man, what you say might follow, being also God, there was never such a man or woman in Innocency.

3. Adam and Eve must doe to live, doing was the way to it, but Christ was alive as soone as he was a man, there is difference.

4. He being God-man was eminently just, Jesus Christ the just, and if ever that was true of any, which the Apostle speaketh, The Law is not given to the just, it is true of him. By this he was the Lord of the Law, the person was so, and exempted, onely as a Surety, for us he was made under the same.

You say as the personall union with the Godhead could not privilege his humane nature or body against those properties which are naturall and essentiall to it, as locality, quantity, finitenesse, commensurablenesse to its place, nor communicate, nor convey over those properties of immensity, ubiquity, omnipresence,

Mr. G.

sence, &c. which are essentiall to the Divine nature. So neither cou'd it privilege his manhood against those morall habitudes, relations or conditions which are his essentiall in another way, as videlicet, subjection to God, obligation of serving him, and fulfilling his will, &c.

1. I answer, essentiall properties of man are inseparable.

2. And essentiall properties of God incommunicable.

3. It is not *inutilis hominis oratio*, to speake of man privileged against properties, his priviledges (as you call them) being destructive and inconsistent with his nature.

4. The opinion that Christ did not obey for his owne life from morall habitudes, or relations, or conditions which you call essentiall in another way, subjection to God, obligation of serving him, fulfilling his will: We grant all these, necessary that he might be our Surety, which is that for which he was incarnate, he came to doe Gods will; we say he was so from the instant of conception perfectly, else was he not Comprehensor, and urge that as a reason why he did it not for himselfe, but us. It is one thing to be so, and thence to doe for us according to Gods will, another to doe for that life and glory which he possesseth.

I deny not but God promised him the glory of that work of mediation, and that he wrote with an eye to that, and so prayeth for it as due by Gods eternall compact, *John 17.* glory there being that which he had with his Father by covenant in doing that worke before the foundation of the world, that is one thing, living on personall doing is another, it was not needfull he should doe for that being his by union in conception.

And I question whether if his obedience was debt, his owne debt, he could merit and satisfie thereby for himselfe or us, seeing debt and merit cannot consist. When man hath done all that he is bound to doe by Gods Law, he must say, and truly, he is an unprofitable servant, it is what he ought, and so not worth thanks at the Creators hands. Which yet you imply, when as before you say Christs scope in obedience, was his glory as well as mans good, p. 180. before, and where.

where you say in a *sense* it had an influence. What will become of mans justification by his passive obedience, which is confessed to have absolute necessity of his active to make it a Sacrifice propitiatory, how is it an essentiall requisite, if due for himselfe?

That doing or suffering is of no force to satisfy which is done by bond, though the party offending had committed no fault at all, it being ridiculous to account the payment of one debt for the discharge of another. Mr. Brad. c. 7.

Nothing satisfieth but that which meriteth, nothing meriteth but righteousness, which must be by anothers. 1st. Sect. 12 & 13.

Concerning Christs meriting his exaltation (you say) you will not strive with him for the present, and beleve you may both wade deeper and know more then you doe, viz. Rev. 5. 12. Heb. 12. 2. Phil. 2. 7, 8, 9. &c. Luke 24. 26. &c.

Mr. Goodw.

I answer, I beleve it, for mans knowledge is but in part. It is but a little that we know of him, O that we knew it and could walk more humbly, and so might passe them as not against us.

Onely I must put you in minde, that if those places make for your purpose, and in your sense, they prove that the Lord Christ suffered for himselfe as well as for us:

And when we grant the places of the glory of his mediation: It will not follow of glory simply for his humane nature, which certainly he had before.

We come now to another exception that you call *saith a thing done and performed by us, it being the gift of God and motion of his Spirit in us*; in which Mr. Walkers scope is not to accuse you of making beleiving Gods act, or to deny man the subject thereof: but to note to you, that, the act of man in a proper sense beleiving, and as our worke, is not the condition of the Covenant, of which before.

And now let us to the *bottom* of this beape (as you speak) frothy words shall not stay me. Here you are charged to say, *that if the Apostle had said they must be justified by Christ, or by the righteousness of Christ, this had beene rather to cast a snare upon them, then to have opened a doore of life and salvation, for which be (Mr. W.) curseth with Anathema maram*

naiba, the man that proclaimes it and obstinately maintainer it.

To this you answer, he keepeth back part of your words, and supply them thus. To have said they must be justified by Christ or Christs righteousness, and withall not to have plainly signified what God requireth of them, and will accept at their hand, to give them part and fellowship in that righteousness or justification, had bene rather to have cast a snare upon them, then to have opened a doore of life and salvation.

I answer, I thinke intimation of that whereby needfull, and that it is done, as where faith and receiving, as the hand and instrument are call'd for; so where the object of that is laid downe, Christ and his obedience, as *Rom. 5. 19. 2 Cor. 5. 21.* so that there is no snare. Let us goe on.

In the next place Mr. *W.* proposeth your first argument reduced, which is.

That the Relative sense fathers upon the Apostle an harsh and uncouth expression often used without explaining himselfe, when he saith faith is imputed to righteousness, and meaneth Christs righteousness is imputed, which is rather to conceale then reveale it.

To this the answer is.

Ans.

It is no harsh, strange, or uncouth expresseure to use a figure of speech, and to meane by faith and beleiving, faith with its object, the righteousness of Christ, or state of the man, &c. which is shewed out of *Rom. 2.* the foure last vers. by *Beza's* interpretation.

To this you reply, It is true, there are many figures of speech which are no harsh expressions. But,

Mr. G.

1. There are plain or direct expressions which will be made strange and harsh, if men will Metamorphose them into Metalepticall and figurative, as *swete wine* becomes *sharpest vinegar*.

2. If men covey such new formes of speaking, and will call them figures, they may well be strange and harsh expressions.

Ans.

I answer, It is not altogether what men will doe, though what such and so many men doe, as doe this, is not to be despised by you, but what the holy Ghost doth, interpreted by Scriptures, as is shewed.

And as for that *Jeare* on those that call it Metalepticall

leptically, it might have beene forborne. It is the practise of more then Mr. *W.* divines not to be contemned by Mr. *G.*

When faith is said to be imputed, faith *V. sinu*; It is a figurative kind of predication, and nameth it *Metalepsis*.

Figuratiū genus
prædicationis,
per Metalepsin
p. 404.

I observe it in *Lucas Treleatium*, Faith in the Scriptures and amongst the Fathers is wont to be considered two wayes, properly according to the nature of faith simply; another, figuratively, that is, *Metaleptically*, and correlatively, because faith apprehends its object. So doth he, answering *Romanists*.

Fides in Scripturis & apud Patres, duobus modis considerari solet, proprie secundum naturam fidei simpliciter; altero figurate, id est *Metaleptice* & correlativè, quia fides apprehendit objectum suum. p. 85.

To an objection of *Arminius*, Doctor *Prideaux* his answer is.

We do not properly give justification to faith, but by a figure called *Metalepsis*, so farre forth as the act of the object, because of the neere connexion betweene it and the habit by a usuall phrase of Scripture is given to the habit. Note that we and by an usuall phrase of Scripture.

Nos non proprie justificationem fidei attribuire, sed *Metaleptice* quatenus objecti actus propter arctam connexionem inter illam & habitum, iuxta Scripturæ phrasin habitum transfertur. De justif. p. 370.

Sir, all Protestants are for a figure, and these name it a *Metalepsis*, they deserve better language then to be called *Metamorphosers* and coyers of figures, users of *Metaleptique* oyle elsewhere, and of it as a *sure pinborst*, p. 82. Mr. *W.* needeth not be ashamed of using it, but you rather; but (it may be) you knew not who used it. Now to a second exception.

Which is that your deniall of this figurative speech used in the Apostle is false.

This Mr. *Walker* might well doe, having proved it out of *Rom. 2.* the foure last verses, untill you disprove him; neither will that stand for an answer, that the Scripture he citeth stands in the utmost corner of one onely chapter, much lesse the calling his worke *non-sensicall figuring* and *misfiguring*. When you send your Reader to what is done, let it be a bargain, and let him take in Mr. *W.* p. 255.

A third exception is, that you say the Apostle useth the phrase of faith, &c. without either explaining himselfe or changing

ging his speech, which M.W. sheweth to be otherwise, v.6. and 11. where it is said that God imputeth righteousness, and that righteousness is imputed, as it is called faith, *vers.* 3. and 5. in these places, righteousness, in the former using a figurative, and in the latter a proper speech.

Neither can he by righteousness imputed meane faith in a proper sense, it is not righteousness, or if what is imperfect, on which ground the learned reject that, and call it figurative, comprehending the righteousness of Christ which is used *twice*, and is righteousness indeed as Mr.W. sheweth at large Socinianisme.

P. 190.

P. 78.

Mr. G.

When as you admit that by righteousness in these places the Apostle meaneth faith: You will us to see what a faire market Mr. Walker hath brought his Hoggies to. Let me (passing your Rhetorique) demand what is the market?

You say the sense must be, when God imputeth righteousness to a man that beleeveeth, that God imputeth faith to him that beleeveeth, which is to obscure what was said before.

To this Mr.W. answereth, that it is a Pigge of your owne Sow, you are owner and driver to the market, and leaveth you to looke to it.

What you have done, as you say before, hath answer. The rest may be retorted on you, whose the argument was, who gave him the charge.

Sec. 19.

Come we now to your second Argument.

That faith which is imputed is his before imputation, which cannot be said of the righteousness of Christ, that it is a mans before it be imputed, at least in order of nature, though not in time; therefore by faith to be imputed cannot be meant the righteousness of Christ.

To this Mr.W. that Christs righteousness is as truly his as his faith. You reply here you are friends in earnest, you grant the righteousness of Christ the beleevers, but that is not the question. What is it then? Whether it be his in such manner as it was Christs himselfe? that is, whether we be made righteous with it as Christ was, whether not only for it and not with it?

I answer, there is no such question proposed in this place,

place, neither doth Mr. Walker, when he saith we are justified by the righteousness of Christ, say it is his that is justified in such a manner as it is *Christ's*: nor that we are made just with it as Christ was, and yet he may well say we are made just, not onely for it, but with it.

The righteousness of Christ is that robe in the Prophet, that garments of salvation, with which the Church as a Bride is arrayed, whence *white as Snow, whiter: Wholly faire in his beauty, as Jacob in Esau's apparell to Isaac, as Calvine before out of Ambrose.*

And if you compare it to *money*, it is that by which we are rich, by his poverty, all that he did or suffered in his humble estate, we are made rich as the Apostle. He is the treasure, faith indeed applyeth him, but it is he that maketh rich. Take the learned Doctors answer if you please, and let him determine this question.

We are alike just, because with the same righteousness, though not equally, and in the same manner: he as the subject of it, we by imputation, he of his owne, we of his liberality.

Aque justi sumus ac Christus, qui ad a justitiam, licet non equaliter & eodem modo: ille subjective, nos imputative, ille de proprio, nos de illius largitate. De justif. Doctor Prius. p. 171.

If you regard the truth of imputed righteousness, we are accounted no lesse just before God then Christ; and that, that is the money and clothing too, we shall shew at large anon.

Si veritatem justitiæ imputatæ spectes (Trekatiū) non minus justi censemur coram Deo ac Christus. P. 89.

But Mr. Walker, say you, to prove the righteousness of Christ to be the believers as well as faith is his, mis-cites two Scriptures, 1 Cor. 1. 30. 2 Cor. 5. 21. Christ is said in the first to be made unto us righteousness, but this proves not that the righteousness of Christ is made ours, as faith is, &c.

1. I answer, that, as faith is an adding to what Mr. W. spake, not spoken by him.

2. That the righteousness of Christ is ours, you granted but now, saying, *here we be friends in earnest.* It is a received conclusion. *Junius.*

Neither ought it to seeme absurd that we are justified with that righteousness which is in him as the subject, as another's. *W ben*

Neque vero absurdum videri debet nos iustitia illa quæ Christi subjective tanquam aliena justificari, cum ita sit aliena ut etiam nostra sit imputatione, pro nobiscum proprie præstita, & a Deo tanquam nostra accepta, quemadmodum fideiussoris pro debitore solutionem perinde recipit creditor ac si debitor ipse eam fecisset; & quod est proprium capitis nostri Christi, iure communionis reliquo corpori, id est Ecclesie & singulis membris tribuitur.

as it is so anothers, that it is also ours by imputation. It was performed for us properly, and accepted of God as ours, as the Creditor so receiveth the payment of the Surety for the Creditor, as if the Debtor himselfe had made it. And that which is the property of our head Christ, by right of communion is given to the rest of the body, that is, the Church.

Iustitia Christi vere nostra, licet non in nobis. Olev. ad Phil. p. 49.

When God giveth Christ, he giveth his righteousness, we receive both by faith, and so both are ours, and therefore is he called the Lord our righteousness. The righteousness of Christ is truly ours, though it be not in us: where he proveth the same. See him, p. 50. & 51. where speaking of righteousness imputed, he saith, *nec minus nostram esse quam si corporibus & animabus nostris adheresceret*, it is no lesse ours then if it did adhere to our bodies and soules, Olev.

3. For the texts themselves, hearken to some, of whom you say they are on your part; they from them shew the righteousness of Christ ours to justification.

Calv. on the words, *he was made unto us righteousness*, saith:

Quo intelligit nos ejus nomine acceptos a Deo, quia morte sua peccata nostra expiavit; & ejus obedientia nobis in justitiam imputetur.

In which he understandeth us accepted of God in his name, because he expiated our sinnes by his death, and that his obedience might be imputed to us for righteousness.

Though Christ and his righteousness differ, Christs righteousness is ours by imputation in Calvines judgement.

Iustitia nobis a Deo factus, quia in eo solo iusti habemur: reputamur illius merito iusti, Aretius in locum.

He is made unto us of God righteousness, because in him alone we are accounted righteous, we are reputed just by his merit.

Et quidem iustitia (saith Tostanus) non ex parte sed tota nostra iustitia, per remissionem peccatorum & imputationem totius suæ iustitiæ, sic Jer. 23. p. 19.

And truly righteousness not in part, but our whole righteousness, by remission of sinnes and imputation of his whole righteousness.

Rigb-

Righteousnesse, that is our Justitia, hoc est justificator noster, donan-
 fier, bestowing on us true righteousnesse nos vera justitia coram Deo per fidem.
 before God by faith; which is so not formally, that is, inbe-
 remently, as Pareus speaketh, but by imputation. Pareus.

Abraham is justified not with Abraham justificatus est non inhaerente,
 inherent, but imputed righteousnesse sed imputata justitia per fidem.
 by faith.

To that text, 2 Cor. 5. Calvine. Jam apertius docet quod supra attigimus,
 Now he more plainly teacheth what tunc Deum nobis esse propitium quum pro
 we touched before, that then God is justis agnoscat, perinde enim valent hæc duo,
 propitious to us when he acknowled- esse nos Deo acceptos, & justos ab ipso repu-
 geth us just, for these two are of the tati. Justitia hic pro imputatione accipitur,
 same force, that we are accepted of eo quod accepta nobis ferunt Christi ju-
 God, and reputed just by him. stitia.
 Righteousnesse is here taken
 for imputation, because Christs righteousnesse is accounted
 to us.

And in that place, to the question, How are we just be-
 fore God? He answereth. Forsooth Quomodo justi sumus coram Deo? &c.
 we are now so just in him, not because Ita sc. nunc justi sumus in ipso, non quia o-
 by our owne workes we may satisfie the peribus propriis satisfaciamus Judicio Dei,
 judgement of God, but because we be sed quoniam censetur justitia Christi, quam
 accounted the righteousnesse of Christ, fide induimus ut nostra fiat. Calv.
 which we put on by faith, that it may be ours. Aretius on those
 words, that we might be made the righteousnesse of God.

That we may be pronounced just, Hoc est justi promnariemur, imputativa ju-
 that we might be adorned with impu- stitia tanquam veste ornaremur: dicitur autem
 ted righteousnesse, as it were with a justitia, quia nostra non est sed precario. In
 garment: but it is called the justice of ipso; significat extra Christum nullam esse ju-
 God, because it is not ours, but his free stitiam qua nos possumus ornare & quæ valeat
 gift. In him, he signifieth, that out of in conspectu Dei. Ib. Aret. in loc.
 Christ there is no righteousnesse with which we may adorne our
 selves, and which may be of force in the sight of God.

That we may be made, that is, that we may be justified not
 with inherent righteousnesse, but in him, because of the commu-
 nente, sed in eo, propter communionem quam habemus cum illo, & imputationem ejus
 justitie. In locum. Summa loci est; sic sumus justi sicut Christus peccator: at Christus est
 peccator imputatione nostrorum peccatorum, non reali corruptione, aut actionibus
 pravis: ergo nos imputatione ejus justitie sumus justii, &c. Olev. in Phil. 3. 9. p. 46. Sic
 Gerhard: de justif. Lib. 6. 1.

nion we have with him, and the imputation of his righteousness.

Justi, saith Beza, apud Deum non quidem iustitia nobis inherere, sed quæ cum in Christo sit, nobis per fidem à Deo imputatur: ideo additum est, in eo. Sic ergo sumus iustitia Dei in ipso, ut ille peccatum in nobis, ex imputatione. Beza. in locum.

We be just with God, not indeed with righteousness inhering in us, but which, when it is in Christ is imputed to us from God by faith: therefore it is added, in him. Therefore we are so the righteousness of God in him, as he is sinne in us, forsooth by imputation. So that in this you oppose not Mr. Walker alone, but the word and interpretation of our learned Authors.

Secondly, he answers (say you) that this righteousness of Christ is the Beleevers, in order of nature, before it be counted or imputed for righteousness unto him. For God, whose judgement is according to truth, doth not account that to the beleever which he hath not before communicated, or at the same time doth communicate to him. Well, what of this? you say, He begs the question that God doth impute the righteousness of Christ to a beleever in his sense.

I answer, we are past begging now, and when your sense appeareth, it will be, and is found, *Arminian, Socinian, and Pontifician*, as shall be scene anone, and Mr. Walker's the sense of all Protestant Divines against them.

You say he proveth *idem per idem*. I answer no, he proveth the righteousness of Christ the beleevers from the truth of Gods judgement, whence he doth not account that to the beleever which he hath not before, or at the same time communicateth to him.

To your descant on his words, before, all I will say is, there is added or at the same time.

If it be true at the same time, it is enough to evade the inconsequences, which arise from its being before, and you should have taken notice of this, or. And now to the third Argument.

3. Arg. Sect.
20.

The third Argument was, granting a Trope, yet it followeth not that the righteousness of Christ should be imputed here, but God or the promise made to Abraham.

I answer, the Apostle calleth it righteousness, *vers. 6. and vers.*

vers. 11. as before. Neither doe you disprove it, by saying God or the promise, you evilly oppose Christs righteousness, God and the promise.

Is not God *Abrahams* in Christ, and so *Abrahams* faith in Christ supposed to his faith in God? 1 Pet. 1.21. *We by him doe beleve in God.* Is not the promise of Gods being *Abrahams* God in Christ, to whom it is first made, and in whom it is *Yea and Amen*, to *Abraham* and his seeds? The Apostle faith, *If we be Christs, we be Abrahams seeds*, and Heires according to promise, so *Abraham* and beleevers are Heires in the Heire, by being *Christs*, and so the promises containing our inheritance, are ours. Hence amongst the rest we are Heires of the righteousness which is by faith.

Sir, in that promise you might have scene the seeds, the seeds in Christ, and in the promise, his natures, offices, adaptations, doing, dying, rising, sitting at Gods right hand, our salvation, our justification by his righteousness. *Abraham* by faith saw his day and rejoyced: saw all these by faith. So did *Abel*, his Sacrifice witnessed he was righteous, accepted in the righteousness of Christ, and so his Sacrifice. So did *Enoch* please God, which is impossible without faith in Christ, in whom God is well pleased. So did *Noah*, and hence was he just before God, an Heire of the righteousness which is by faith. So did *Abraham* beleve in Christ, and it was counted to him for righteousness. So *David*, &c.

The Prophet after openeth him a righteous branch, and the Lord our righteousness.

The Apostle more plainly as before, the promise was the Seed, and blessednesse, and we are blessed with all in Christ, they are the inheritance of belevers in and by Christ the Heire.

Olevisan hath passages this way observable. Having said, seeing God is just, he imputeth not sinne, because he imputeth the righteousness of his Sonne. He addeth,

David did therefore build on the Sacrifice and intercession of the highest and eternall Priest, of whom he spake by the holy Ghost; *Thou art a Priest for ever*, &c. And so *David* beleaved, not in righteousness inhering in himselfe, but in that

Cum Deus sit justus, ideo non imputat peccatum, quia imputat illi justitiam.

Nitebatur igitur David Sacrificio & inter-
 cessione summi & æterni sacerdotis, de quo
 per Spiritum sanctum loquutus est, Tu es
 Sacerdos in æternum, &c. Atque ita David non
 in inhzrentem in se iustitiam, sed imputa-
 tam à summo Sacerdote Christo credidit. Sic
 Abraham non in se quasi vir iustitiam, sed fide
 extra se vidit diem Christi & gavissus est: dies
 autem non solum tempus dispensationis gra-
 tiz Christi significat, sed totum beneficium
 tum demum exhibitum cum venit pleni-
 tudo temporis. P. 43. ad Phil.

Ideo inscriptio illa fœderis in carne Abra-
 he sigillum iustitiz fidei appellatur, prop-
 rea quod Abraham ex semetipso utpote cor-
 rupto & injusto egressus, fide in promisso
 semine iustitiam possederat; eique in præ-
 putio credenti imputata fuerat: nunc autem
 impresso sigillo rei extra ipsum positæ & e-
 minus conspectæ fuit in carne ipsius confir-
 mata possessio. lb. p. 50.

Credidit Abraham: at ille quid credidit?
 hoc se. semen sibi dandum esse, unicum sc.
 illud, ut Paulus interpretatur, in quo omnes
 nationes essent benedicendæ, quod est Chris-
 tus Iesus, Gen. 15. 6. Gal. 3. 16. L. Com. de
 iust. Sect. 23.

Sed etiam spi-
 rituali per Chri-
 stum caput se-
 minis, ex quo
 in totum semen

benedictio & gloria cœlestis fluere debuit. Apostolus enim promissum semen expresse dicit
 esse Christum; nec dubitari potest, seminis promissionem cui credidisse Abraham dicitur,
 cohzrere cum promissionibus antegressis & subsequitis de semine & benedictione om-
 nium gentium per illud. Fuit igitur Abraham fides generalis quidem seu Catholica (ut vo-
 cant sophistæ) assentiens omni verbo Dei: Sed & specialis promissioni datæ de semine
 quod est Christus. Ita Ambrosius in Comment. Credidit Abraham Deo, Quid credidit? se-
 men se habiturum, h. e. filium in quo omnes gentes justificarentur. In Christo igitur fuit fun-
 data Abraham fides. Ad Rom. 4. ad vers. 5. p. 268,

which was imputed from the High
 Priest, Christ. So Abraham sought not
 righteousness in himself, but by faith out
 of himself, he saw the day of Christ,
 and rejoiced. The day signifieth, not
 only the time of the dispensation of the
 grace of Christ, but the whole bene-
 fit then at length exhibited, when the
 fulness of time came.

Therefore that inscription of the
 Covenant in the flesh of Abraham,
 (Circumcision) is called the Seale of
 the righteousness of faith, because A-
 braham going out of himselfe, as a
 corrupt and unjust man, had possessed
 righteousness by faith in the promi-
 sed seed, and it was imputed to him

believing in *Uncircumcision*: But now the possession was confir-
 med by an imprinted Seale in his flesh of a thing placed out of
 himselfe and scene as farre off.

Abraham beleaved, saith Pet. Mar-
 tyr. But what did he beleave? Forsooth
 this seed to be given unto him, that one
 seed, as Paul interpreteth it, in whom all
 the Nations of the earth were to be
 blessed, which is Jesus Christ.

Amongst other things Abraham beleaved. *Pareus* addeth,
 But also of that which was spirituell, by Christ the Head of
 the seed, from whom the blessing and heavenly glory should flow
 unto the whole seed. For the Apostle expressly saith the promised

seed

seed to be Christ. Neither can it be doubted but the promise of the seed which Abraham is said to beleeve, to agree with the promises going before, and following of the seede and blessing of all Nations by it: therefore the faith of Abraham was indeed generall or Catholique (as the Sophisters call it) assenting to every word of God, but also speciall to the promise given of the seed, which is Christ. So Ambrose on his commentary, Abraham beleeved God, What did he beleeve? that he should have seed, that is, a Sonne in whom all Nations should be blessed. Therefore Abrahams faith is founded in Christ.

And here may you be well minded of your Doctrine, that the object of the faith, that is imputed, is Jesus Christ, and that it bringeth into communion and participation of him and his benefits; which being true, how could Christ and his righteousness be excluded?

But now to your tedious discourse following involved in many vaine words, which I will not touch.

1. You complaine of his friend Metalepsis, which you doe but play with, to which having seriously answered before, I say no more.

2. Then you demand, whether because a man cannot, beleeving, separate the righteousness of Christ from Christ, by God there must be necessarily understood the righteousness of Christ.

To which I answer, you doe but trifle, Beleeving in foldeth God his in Christ, Christ and what ever is lapt up in that word Blessednesse; temporall, spirituall, eternall, with Jesus Christ: visiting, redeeming, raising up Christ as borne of salvation, salvation from evill, righteousness and eternall life, are the mercies promised to Abraham, Gods holy covenant and his oath, in Zacharies song. There is more in it then I suppose you are aware of, as if you had but trifled in earnest.

You marvell why Mr. W. still mentions the satisfaction of Christ with the righteousness of Christ. Whereas you intend no difference or dispute about the satisfaction of Christ but his active obedience to the Law. Whether this be imputed that thereby we may claime Heaven, by Doe this and live. And that his
ibrusting,

thrusting in of the Passive obedience or satisfaction is to present you odious as an enemy to Christs satisfaction.

1. I answer, Sir, we must crie you mercy, or else wonder as you, why you had not opened this before this time.

2. It seemes you are then for the imputation of Christs Passive obedience to obtaine pardon, and then Passive righteousness is that which is imputed, and faith in a Relative sense to that. And what is become of your proper sense then?

This Mr. Wotton blameth in Piscator, *Yet I no where finde*

Tamen nusquam in sacris literis reperio in holy Scriptures that there is need of imputation of the Passive obedience of Christ to obtaine it, (Justification or pardon) though it be true and cleare, those sufferings to have beene necessary (by the decree of God) to obtaine pardon to us. Neither (that I may truly say what the thing is) can I understand what place is left to pardon, if we should be judged by suffering punishment in Christ, to have satisfied Divine wrath, and borne punishment due to sinne: for pardon and punishment are adversaries. Tell us by your next whether and how farre Magister sit hic tenendus.

3. Mr. Walker findeth our debt to the Law to be not onely death for none, but doing that we may live, and we thinke both must have satisfaction, and are inseparable, and if Christ be the object, why shall his righteousness be excluded? is he not revealed the Lord our righteousness? is not the Lords being in covenant and all the returne thereby the issue of Christ and his righteousness? is not the new Testament confirmed in his blood? are we not by his obedience constituted righteous? is it not by the righteousness of one that the free gift cometh upon all to justification of life? The Apostle saith, that the promise to Abraham that he should be the Heire of the world, was not through the Law, but through the righteousness of faith, Rom. 4. 13. that is the righteousness

nesse of Christ which faith layeth hold on and applieth, by that the promise was made. And why shall we not thinke his faith then built on that righteousness? You will not question but we have all for *Christs sake*, his righteousness sake and merit, they must be imputed, and we by faith have fellowship with them, or never have benefit.

4. Mr. Walker doth thinke Christs Passive righteousness to be obedience to the Law, that which the Law exacted of us, and we being insolvent of our Surety, and that you cannot escape by calling it satisfaction to God, not to the Law, seeing it was Gods Law; and in satisfying God his Law must be satisfied.

To your demand. *Doth it follow (though a man cannot separate the righteousness of Christ from Christ himselfe in believing) that the righteousness of Christ must needs be the object of faith, or justifying?* And adde, much lesse doth it follow that this righteousness of Christ must needs be signified by this word God, or by the promise of God concerning Christ, which himselfe granteth to have bene the object of faith, or justifying.

I answer, it is sutable to reason to pitch on the righteousness of Christ in matter of justification, seeing without righteousness there is no justification; and by righteousness, what ever it be, there must be justification; of which before. The rest hath a full answer as I suppose also. There are other reasons besides inseparableness.

For what is remaining in your owne words, I must say that they are of that manifest in consequence and indigestedness, that I will rather trust the Reader with his own apprehensions concerning them, then to trouble him on my selfe with a farther answer.

The righteousness of Christ can in no tolerable construction be called that faith by which Abraham believed in God that quickned the dead, therefore the righteousness of Christ is not that faith which is here said to be imputed for righteousness. He adde the first proposition, that faith which is said to be imputed to Abraham for righteousness, is that faith by which he believed in God that quickned the dead. This (you say) is your next argument whereby you prove by the Word, that faith in these pla-

Sages is not, means the Active obedience of Christ.

1. I answer, first, in this expresse added, you change the conclusion. It was never Mr. Walker's meaning by faiths object to stand on, alone, *Christs Active obedience*, but both Active and Passive obedience.

2. When you exclude this, it seemeth you allow that which is Passive to be the object. So that faith may be in that and him that quickneth the dead; the other inseparable part must not be excluded.

3. I answer, it is faith in Christ and his perfect righteousness whereby we beleeve in him that quickneth the dead, by faith in Christ I beleeve in God, *he is my God as Abrahams*, by which our Lord proveth the resurrection, Matth. 22. against the Sadduces, it reacheth that blessing, by faith in Christ, *Abraham saw Christs resurrection*, and so his owne, as David did the resurrection of Christ, Acts 2. 30. as Gods oath to him, which was the same he swore to Abraham. Yea, he saw and beleeved his owne resurrection; indeede lapt up in Christs resurrection, as of a member in the raised head, and joyced at it, 1 Cor. 15. Psal. fine, compare the places.

The Apostle faith the spirit is life because of righteousness, Rom. 8. 10. which life is without question (though I exclude not life simply) *the quickning of the dead*, as in the next, by righteousness, I take imputed righteousness meant, and, Chamier calleth it the very same we call imputed; and for that quickning of the dead, see the same Cham. out of Tolet, and Cajetan calleth it the righteousness of Christ.

Neither is there opposition here, but subordination, betwene Christ and God and life and faith in Christ and his righteousness.

Neither are these effects of two faiths, faiths of a different kind, but of the same, there is but one faith, by which, as I beleeve in Christ and his righteousness, so in God, as he is in Christ for blessednesse simply, the remission of sinnes, the resurrection of the body, and everlasting life; the naming of one excludeth not, but necessarily implyeth all the rest.

And though Mr. Walker (as you conceive) Reads not Christ lying three dayes and three nights in the grave, any where called

Hanc ipsam
quam nos asserimus imputam. Cham. de just. c. 2. Sect. 59. c. 15. Sect. 36. Sect. 37.

called faith, or signified by that expression, yet I suppose I read the Gospel to be called faith, and if that you mention be Gospel, it must be called faith, infolded under that expression. I am sure faith by which I beleve remission of sinnes, resurrection of the body, and everlasting life, to be faith in God through Christ satisfying, obedient *even untill death*, continuing Gods set time in the state of the dead, for us, our justification and pardon, yea, salvation, to the glory not onely of free grace, but exact justice, and doe you consider the same.

Abrahams faith imputed to him, was such a faith where- in he was not weak, nor doubted of Gods promise, vers. 19. & 20. *Arg. 5. Sect. 11.*
This can be no description of Christs righteousness.

I answer, though this be no description of the righteousness of Christ, yet Abrahams faith imputed might be a strong faith in the righteousness of Christ, and this makes nothing against the Relative consideration of faith: what ever the degree of faith is, the object is the same, nay the stronger the faith is, the more is a man united to Christ, the greater is his communion with Christ and fellowship with God, and so is his hold fast of righteousness, and so his peace and comfort. So that this hindereth not, but righteousness under the notion of faith, may be imputed.

When you say the question is not whether Abraham had communion with Christ in his righteousness or no, either more full or lesse full; but whether what is here affirmed of Abrahams faith, can be applied to the righteousness of Christ, and be conceived as spoken of that.

I answer, it can be applied to the righteousness of Christ, and thence Abrahams communion with Christ in his righteousness, in that full manner faith being so full and strong.

When you demand, Was that faith whereby Abraham doubted not of Gods promise, the righteousness of Christ? *P. 85.*

I answer, it was the same faith by which he apprehended the righteousness of Christ, by which hee beleevd the promise, and in God: What was that promise of but

the seed, Christ and his righteousness and blessedness in and by the same?

You say your Antagonist starteth a new question, you remember not you ever met withall from the Pen or mouth of any Divine, viz. Degrees in Justification, as if he held because Abrahams faith was stronger, it had fuller communion with Christ in his righteousness then other beleevers have, and so must needs be more justified, and consequently others justification unperfect.

1. Then there is somewhat you never heard of, I have betwene two famous and godly Divines in my time, though I approve not that Justification hath degrees. It is none of Mr. Walkers, there may be, and are degrees of union and communion with Christ, and so of faith, by which neither of these I suppose are here perfect. It followeth not of Justification or righteousness, seeing every one is perfected for ever, wholly faire, compleate. Mr. Walkers aime is no more then this, that he more strongly applied it, that his apprehension was stronger, and that he had more sensible communion with him in his righteousness. Mr. Catv. on those words, Rom. 1. 27. unto faith faith, because so much as our faith goeth forward, and so much as in this knowledge it profiteth, the righteousness of God together increaseth in us, and after a manner its possession is established. Let the last phrase explaine the first, that of increasing, and what is said in my poor opinion is safe.

This your argument I read urged by that Prince of the Arminian band, Bertin, p. 135. where it is answered by Lubbertus.

Quia quantum progreditur fides nostra, quantumque in hac cognitione proficitur, simul augetur in nobis Dei iustitia, & quodammodo sancitur ejus possessio.

Arg. 6. Sect. 23.

Faith imputed to Abraham was that by which he was assured that he who had promised was able also to doe it, vers. 21. & 22. But Christs righteousness is not capable of any such description at this is, therefore it is not imputed.

I answer, though Christs righteousness be not capable of such description, that by it Abraham was fully assured, yet faith which apprehended the righteousness of Christ, was, it seemeth it was of its nature, assurance is opposed to doubt, as by faith he received it, he as a reasonable and

understan-

understanding agent did it, and knew the same, by faith he was perswaded and assured of the same, and so of God in Christ as revealed, of the promise in which God appeared to him Almighty, ingaging power for the same. This being added, let your argument and Mr. Walkers answer be turned loose together, and stand or fall.

For his ill-sounding phrase or two, at best, deserving rods, if not Scorpions: Let it be tried, the first is the repetition of the expresse censured in the former answer, to which all I will say is, let what is said by you and answered, be turned loose.

But he saith, the more Abraham rested on Gods power, the more justly did God count him a righteous man and impute Christs righteousness to him; which implies God doth with lesse justice impute the righteousness of Christ to him then to a strong saith.

I answer, more justly may be considered in regard of expression or manifestation of it to us, for if it appeare justly to be done where the faith is weake, where it is strong the appearance is more cleare. Truly your advise is good, we cannot speake too too considerately and advisedly. I will say here, *Nemo sine crimine vivit, & optimus ille qui minimis urgetur.* He is an happy man that offends not in what be blameth another. Woe be to your writing, this book, if Rods and Scorpions be made use of forevery inconsiderate and unadvised word or speech.

Finally, that which is said, that the object of Abrahams faith, was Gods power and ability, and your inference therefore not the righteousness of Christ, is in effect Bell. argument to exclude speciall mercy.

Abraham did not believe sins to be forgiven to him by speciall mercy, but that he should be the Father of many Nations, &c. That is, he believed God who had promised to be omnipotent & most faithfull, and this faith was reputed to him for righteousness.

Abraham non credidit sibi per specialem misericordiam remitti fuisse peccata; sed se patrem futurum multarum gentium, &c. Id est, credidit Deum qui promiserat omnipotentem ac fidelissimum, atque hæc fides ei reputata fuit in iustitiam: ergo.

Barrow answering, granteth that Abraham did believe

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those.

those things which his adversary saith, but that did not exclude his faith of speciall mercy in pardon by Christ, and then :

Credidit Abraham Deo non solum promittenti filium ex Sara, sed etiam promittenti benedictionem omnibus gentibus in semine nascituro ex filio Sara: In semine tuo benedicentur omnes Gentes. Hoc vero semen Apostolus ad Galatas docet esse Christum, & benedictionem interpretatur redemptionem ab execratione, & justificationem per fidem, ad Rom. 4. 11. clarius dicit Abrahamo fuisse imputatam iustitiam fidei, &c.

Abraham beleeveth God not onely promising a sonne of Sarah, but also promising blessednesse to all Nations in his seed to be borne of the sonne of Sarah; In thy seed shall all Nations be blessed. The Apostle to the Galatians, teacheth this seed truly to be Christ, and interpreteth the blessing Redemption from the curse, and justifi-

cation by faith, and Rom. 4. 11. be more clearly saith, that unto Abraham was imputed righteousness by faith.

We beleeveth in Jesus Christ for pardon in the Creed, and God Almighty, so did God appeare to Abraham. Christ and his righteousness are not opposed to Gods omnipotence, they are subordinate: And now to the seventh Argument.

Arg. 7. Sect. 24.

That faith that is imputed, is beleeveth in him who raised up Christ from the dead, vers. 24. Christs righteousness is not our beleeveth in him that raised up Christ from the dead: it therefore is not imputed.

I answer, your assumption and conclusion (which is a common fault) are laid downe onely of the righteousness of Christ, not of faith, whereas, what you are to improve, is faith in a Relative sense, and taking in Christ and his righteousness, which had you done, the answer had beene ealie. This faith taking in Christ and his righteousness is faith in God which raised up the Lord Christ from the dead, the same faith that beleeveth in Christ and his righteousness, beleeveth in God that raised up Christ, so is it laid downe, 1 Pet 1. 21. upon it our justification dependeth, and if it were not, the Apostle saith our faith is vaine, and we are yet in our sinnes. Christs Resurrection supposeth him fully satisfying by obedience, even untill death, acquitted. In the Creed there is faith in God Almighty, and in Jesus Christ, dead and risen, &c. whence our remission of sinnes

sinnes and life everlasting. *Who can lay any thing to the charge of Gods chosen? Who can condemne? It is Christ that is dead, yea, rather that is risen, &c.*

Here is sweet harmony, I will leave this also to any reasonable judgement.

The summe of it is thus much as laid downe by your selfe. *The point of imputation in justification being onely handled in this Scripture, and no where else explained, it is no waies probable but that the Apostle should speake somewhat distinctly and plainly of the nature of it, otherwise he might seeme rather to lay a stumbling blocke in the way, then to write any thing for the learning and comfort of Christians.* Vlt. Arg. Sect. 25.

To this I will first take the boldnesse to answer, and then consider of the matter as betweene you and Mr Walker.

1. I answer the point of Imputation is not onely handled in this Scripture, it is handled, *Gen. 15. 6.* and then *Psal. 32.* which are the foundations of what the Apostle here doth concerning the same, and after, *Gal. 3. 6.*

2. It is elswhere explained manifestly, *Rom. 3. 24. Rom. 5. 17, 18, 19. Rom. 8. 4. & Rom. 10. 4. Yea, 1 Cor. 1. 30. 2 Cor. 5. ult.* whereas Christ, and his righteousnesse, and obedience are laid downe that by which, so by imputation. *To be made just by the justice of another, is to be just by imputation, it being not possible for any man to be just by anothers justice, but by imputation, saith Mr. Bradshaw. So is Adams sinne ours, so is our sinne Christs, so is Christs righteousnesse ours by imputation, as all our Divines.* C. 7. Sect. 14.

Now by the foundation judge of your superstruictives.

I adde, this speech is a distinct and plaine speech, which appeareth by the unanimous judgement of all reformed Writers (but you Mr. *Wotton, Arminius, &c.*) against the Papiists, who stumble at Christs righteousnesse, and establish their owne.

As also by all places of Scripture wherein the effects given to faith that justifieth, are given to it in respect of its relation to Christ, as his proper effects to faith meerely as an instrument causing union and fellowship with him by whom they are effected.

Your

Your interpretation is a meere stumbling block, and destroyer of comfort. This a principall foundation of comfort. *The kernell of the Gospel and head of consolation*, as Junius. Saint Paul judged it so when *as* he accounted all as dung, and would be found not having his *owne* righteousness, therefore not faith in a proper sense, his, and a kind of righteousness, *but that which is by faith*. I will finish this, making it my prayer, which Doctor Prideaux did.

Faxit Deus optimus maximus ut nos omnia pro detrimentis habeamus, & comperiamur in eo non habentes justitiam nostram quæ est ex operibus, sed eam quæ est ex fide. De justif p. 171.

The greatest and best God grant that we may account all for losse, and may be found in him not having our owne righteousness, which is of works. (I will adde) faith in a proper sense opposed in justification to the righteousness of Christ, but that which is by faith, which faith receiveth and applieth, the righteousness of Christ Active and passive; those robes of righteousness and garments of salvation. In him to that end.

But it is meete you should be heard.

You say, *to this Mr. Walker answereth mmm.* Let the Reader see there, and in his last booke, and judge if his answer be *mmm*.

You goe on. *Onely be gravely instructeth us, that it is more comfortable to us for to rest on Christs righteousness, &c. then to build on faith, which in the best is mingled and stained with many doubts often times.*

Surely this is grave advise, though you jest, you may finde it one day as some Papist, have dying, what ever you doe in dispute, when *as* your soule shall be ready to take its flight from your body, and that to appeare before Gods tribunal. It will with it may (and I pray it may) appeare, nay it must appeare in, clothed with this righteousness of Christ imputed by God, applied by faith, if then it hath comfort: *in agone quanti Papists? Papists then esteeme of this.*

You goe on relating what Mr. W. faith, viz. *Therefore the Apostle doubtlesse intends Christs righteousness, and so he doth expresse in plaine words (to another purpose) c. 5. 19. 8. 4. & 10. 4.*

I answer

I answer, those words to another purpose, are your own words, in good time it shall be tried.

These are more then *mum*, and Mr. *Walker* saith the Apostle plainly expresseth that faith imputed, is called righteousness imputed by those texts, *vers. 6. & 11.* It had beene fairer for you to have answered *mum*.

Against part of this (you say) Mr. *Walker* maketh an opposition betweene things of the most direct and essentiall subordination that can be, and which doe inseparably involve one the other, resting on Christs righteousness, and building on faith.

1. I answer. If Mr. *Walker* did doe so, he failed as you in all your arguments, or most of them. Your fault was to make opposition betweene those things which are subordinate, as before.

2. It is none of Mr. *Walkers* fault, he doth not make opposition betweene faith and Christs righteousness. It is your selfe in stating the question. You say, *faith in a proper sense is imputed, and not the righteousness of Christ*: as a worke in a proper sense, you oppose it, and it is indeed opposed to the righteousness of Christ, so there is no subordination. It is true of the figurative sense you dispute against, that faith involveth the righteousness of Christ in this place overthroweth your cause; you must be beholding for an interpretation here to your friends the *Papists*; or you are gone.

You say it is impossible that a man should not build on faith, that doth not rest on Christs righteousness, that is, the satisfaction which he hath made, because faith is a resting on this satisfaction, and so a resting on Christs righteousness, includes a building on faith; for who can rest on this righteousness, except he beleeves that such a resting as this will stand him instead?

1. Here you grant faith a resting on Christs righteousness. It is true, the faith that receiveth and applieth the same, cleaveth and adhereth to it and resteth on it, then is it not an assent alone, or worke of the understanding: this establisheth our Relative sense.

That other, building on faith, and that by an other be-
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leaving

leeving, it is but a Castle in the aire; at best it is but an assent or belief which the Devill hath, who beleeveeth, *that he that beleeveeth in Christ shall be saved.* It is a beleeving in a beleeving, which in your sense is a worke, which is opposed to *Christs* righteousness in justification by your doctrine. For the establishing the one, you deny the other, and so destroy subordination. It is safest to rest only on that *Rocke Christ*, there is no other foundation; *S. Paul* did so, when as he would be found not having his owne righteousness, as faith in a proper sense, such as it is.

But you say. *Sure I am that Paul built upon faith for justification as well as on the righteousness of Christ (as Master Walkers beloved phrase is) though in a different manner (which hath bene formerly explained, when he said we know that a man is not justified by the workes of the Law, but by the faith of Jesus Christ, and as Christ speaketh concerning himselfe, John 12. 44. He that beleeveeth in me, beleeveeth not in me, but in him that sent me, that is, not so much in me, as in him that sent me. So may it be said, he that buildeth on faith, buildeth not on faith, but on the truth and faithfulness of him who hath promised forgiveness of sinnes and salvation to him that beleeveeth.*

1. Let the Reader note, how you speaking of building (for justification on faith and on the righteousness of Christ) the former is currant, the other *Mr. Walkers* beloved phrase, building on the righteousness is *Mr. Walkers* phrase, would a man thinke this man a Christian that readeth this so jeeringly proposed, or that there were such a direct and essentiall subordination as was asserted but now, and such an inseparable involution? surely it would raise much doubt. It is very offensive to me, and I conceive it much more to God and Christ, no marvell that establishing faith in a proper sense you say and not the righteousness of Christ.

2. Doe you not bring in *Paul* building on two opposite foundations according to your doctrine? a work and Christ? the error he refuteth to the *Rom.* and *Galatians*?

And whether he be not brought in equally building on
faith

faith and Christ? your phrase is *as well*, whether it agreth with Saint Pauls spirit, who would be *found in him, not having his owne righteousness*? which faith is in your sense, but that which is by faith which it receiveth. Saint Pauls words that he beleeveth in Christ, that he might be justified by faith of Christ, are no more then this, that he beleeveth in Christ, that so by that faith in Christ he might be justified, knowing that (not workes) the onely way, here is no beleeveth by beleeveth on beleeveth, his building by beleeveth is in Jesus Christ, which is no other then beleeveth in him for justification. By that very place faith as a worke is excluded by Saint Paul.

If all workes together justify not, how should that worke of faith justify, that is, make just before God? Si enim omnia opera simul non justificarent (as *Parus*) quomodo opus fidei justificaret, hoc est justos faceret coram Deo? In *locum*.
Note it then.

The true sense is, which the Apostle in the 3. c. will explain, that we receive the blessing of Abraham by faith. Now the blessing of Abraham is remission of sinnes, and imputation of righteousness received by faith, because of Christs merit. This Rom. 4. 6. he said to be imputed to us for righteousness: which phrase is correlatively to be understood, for that, the obedience of Christ applied by faith to be imputed to us for righteousness, or righteousness to be imputed for the obedience of Christ applied by faith, as is largely demonstrated in my Commentary on the Romans.

And for the other place where you say, *It may be said be that buildeth on faith, buildeth not on faith, but on the faithfulness of God, promising forgiveness to a believer.* Though it be true of Christ, that he that by faith beleeveth on him, buildeth on Gods faithfulness, or as otherwise revealed, and of faith in a Relative sense. *As it is considered with his object, as when the Church is said to be founded upon the faith of Peter, by the Antients, and we have shewed.*

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Sensus verus est quem Apostolus c. 3. explicabit, nos fide benedictionem Abraham accipere; benedictio autem Abraham est remissio peccatorum & justitiae imputatio propter Christi meritum fide accepta, hoc ad Rom. 4. 6. dixit, fidem nobis imputari ad justitiam: quae phrasis correlative intelligenda est, pro obedientiam Christi fide applicatam nobis imputari ad justitiam, seu justitiam imputari propter obedientiam Christi fide applicatam, uti in Comment. ad Rom. prolixè est demonstratum, *Id. ib.*

Ut consideratur cum objecto suo, ut cum dicitur Ecclesia super fide Petri fundata apud veteres, & nos &c. in *Cham.*

It is not so of faith in a proper sense, your faith.

There is somewhat considerable yet, and that is the subordination here spoken of, especially as in the cited text, *John 12. 44.* he that beleeveeth in me, beleeveeth not in me, but in him that sent me. And I intreat you to ponder.

1. Whether faith in Christ the Mediatour and God be not the same, and in the morall Law as faith in God, surely either both or neither are by this text, that ticketh you see in my stomach.

2. That it is not incongruous that the same faith which laeth hold on Christ and his righteousness, should lay hold on God also, it is in him, and him that sent him; him as revealed, God, as *Rom. 4. a quickner of the dead, able, raising up Christ*. What then becometh of those arguments you make to exclude Christ and his righteousness from faith imputed to Abraham? It seemeth these may consist, there is a subordination and involution of God as in Christ, in faith in Christ.

It may occasion other thoughts to put the Crowne on Christs head, to deny it to faith in a proper sense as opposed to the righteousness of Christ, in the point of justification.

You say, for the mixture or staining of faith with many doubtings, this is no consideration at all, to detain or keepe a man from building upon it, if it be faith unfeigned and true, because there is the same justification and salvation promised to the weakest faith and to the strongest.

If faith were taken in a Relative sense, it might be granted, because of the object, the righteousness of Christ, here is perfect righteousness, all the Law requireth, he being the end of the Law for righteousness to a beleever; take both, you have the condition of the Gospel: no matter for strength or weakness of faith in the point of justification.

It is not so for faith in a proper sense, not involving, but excluding the righteousness of Christ.

You have nothing to object to Gods just judgement; gratuite acceptation of faith, for the perfect obedience
of

of the Law, in a proper sense, that Arminian brat destroyeth Gods justice: and that faith can no more be accepted then any grace else, it is worse, then to put all graces as the *Papists* doe, as our owne teach you, you shall never prove it the condition of the *Gospel*.

Why may I not say the same of Repentance in generall, of love, or the feare of God: these as imperfect as they are, justifie as well as faith (in your sense) if that be a sufficient reason alone, it is what hath the promise, see 1 *Jes.* 16. 17, 18. faith so taken is not the onely condition or quality; all graces, I, workes else have their place. It is not faith alone that justifieth: and how can any of these be instead of personall righteousness, perfect obedience due to the Law, which is your tenet of this faith. It is necessary to take in *Christ* and the righteousness of *Christ*, for which faith hath a peculiar working; it is the consent of the soule, whence marriage indeed, union, communion with *Christ* his righteousness, and all his benefits.

In the next place answers are given to those places where faith and hope are used to signifie their object. P. 88.

1. To which Mr. W. faith, First, you grant the Apostles used such tropes.

2. When as you say the habit of faith may be used to signifie the object, but not the act, he answereth, Gal. 1. 22. & 3. 23. & Col. 1. 5. the habit and act both, yea the act is principally meant.

3. And thirdly, that you grant the act so used, but shife it by denying *Christ*s righteousness the object of believing, which he hath proved.

4. And lastly, that you deny *Christ*s righteousness the object of faith as it justifieth, where as it is the proper object.

To these you say, That you will not be troublesome to the Reader here to relate the passage he strikes at, and tell us of copies in some mens hands.

These I must passe, necessarily keeping counsell, and take for granted what is not accepted against.

The substance of the answer consists you say in two or three untruths.

1. *When be faith the act of faith is to be understood, Gal. 1. 22. & 3. 23. & Col. 1. 5. its contrary is true.*

To which all I will say is this, that I know not how to define faith or hope without the mention of the object therein, and that to the being of faith and hope there is necessarily union with, or acting on the object; there is no faith, nor hope in God, but it butteth on him.

2. Whereas Mr. Walker saith he hath proved the righteousness or active obedience of Christ to be the object of faith as justifying. You say *he hath not in all his discourse made the least haire of that bead blacke or white.*

1. I answer, first, those words or active obedience of Christ are your words, not Mr. Walkers, his words are Christs righteousness, which though Mr. Walker excludeth not, yet with him that is not all, he meaneth active and passive righteousness.

Rom. 3. 25.

For the Passive obedience, I hope that shall be acknowledged the object of faith as it justifieth. *Christ dead is the object of faith in the Creed for remission of sinnes; and the Apostle saith, at that we are justified freely by grace through, &c. So whom God hath set forth a propitiation through faith in his blood.*

And I demand whether faith that justifieth be not confessed by you faith in Christ, and that it is an instrument causing union, bringing us to participation of him and his benefits; Christ and his righteousness are the object of faith, which you granted to be an instrument.

I demand what that righteousness of God, Rom. 3. 22. which is by faith of Jesus Christ to all that believe? whether it be not Christs? whether it be so called, Because God of his bounty bestoweth it on us, or therefore because it alone holdeth water before the Lord? as Calvine on the place. Once he resolved it, *quam per fidem obtinemus*, which by faith we obtaine; and that which must be justice at Gods tribunall, as Calvine. *Where none is accounted righteousness unlessse perfect and absolute obedience to the Law*, as the same Author, where I reade farther.

If so be that no man be found that hath attained such ex-
act

Quod eam nobis Dominus sua misericordia largiatur, aut ideo quia sola coram Deo consistit. John vers. 21. Ubi nulla iustitiæ setur nisi perfecta ab omni Legi obediencia.

ad holiness; it followeth that all are without righteousness in themselves. Then Christ must helpe, who m be is alone just, so by transferring his righteousness on us, maketh us just. Now thou seest how the righteousness of faith is the righteousness of Christ; that therefore we may be justified—Christ is the matter, the word with faith the instrument. Therefore faith is said to justify, because it is the instrument of receiving Christ, in whom righteousness is communicated to us.

After that we are partakers of Christ, not onely our selves are just, but our workes are reputed just before the Lord. So Calvine.

What righteousness is that, *Rom. 4. 6.* and that righteousness of faith, *vers. 11.* What *that the Gentiles attained,* and the *Jews submitted not to, but stumbled at?* *Rom. 9.* Saith Calvine, they did stumble at Christ; by whom alone the way to obtaine righteousness is open.

Christ is given to us for righteousness.

Christ's honour is placed in this, that he be light, salvation, life, resurrection, righteousness, healing to us all; where also we may see of whose and what righteousness he speaketh.

We have elsewhere said, how men put on righteousness by faith, because forsooth Christ's righteousness is imputed to them.

And then he sheweth the righteousness of faith to be established out of the very doctrine of the Law.

Let us remember therefore, that those that are righteous by faith, are just out of themselves, forsooth in Christ.

Who saith elsewhere, we are accounted just before God, for as much as we bring the perfect obedience of the Law, for righteousness as opposed to the transgression of the Law, even in the least points; because we have not that in our selves, God doth freely give it us.

What is that *Phil. 3.* where Saint Paul will be found in

tempe in Christo. *Iusti coram Deo censentur, quia asserimus perfectam Legis obedientiam, nam iustitia transgressioni Legis etiam in minimo apice opponitur; quia eam non habemus in nobis, Deus nobis gratuito donat, lb. id. ad Gal. 3. 6.*

Quod si nemo hominum reperitur qui ad tam exactam sanctitatem concesserit, sequitur omnes iustitia in se ipsis destitui. Tum occurrit Christus oportet, qui ut solus iustus est, ita suam iustitiam in nos transferendo iustos nos reddat. Nunc vides ut iustitia fidei, iustitia Christi sit; ut ergo iustificemur—Christus materia, verbum cum fide instrumentum; quare fides iustificare dicitur, quia instrumentum est recipiendi Christi, in quo nobis communicatur iustitia. Postquam Christi sumus participes non ipsi solum iusti sumus, sed opera nostra iusta reputantur coram Deo.

In Christū impingebant, per quem unum ad iustitiam adipiscendam pater aditus, ad *vers. 30.*

Datus nobis in iustitiam Christus est. *v. 32.*

Christi dignitas in hoc sita est, ut sit lumen, salus, vita, resurrectio, iustitia, medicina nobis omnibus. *lb.*

Diximus autem alibi quomodo iustitiam fide induant homines, quia se imputatur illis Christi iustitia. *lb.*

C. 10. 3. & v. 5.

Meminerimus ergo qui fide iusti sunt extra se iustos esse,

tim

Fides offertur
dum hominem
Deo, ut Christi
justitia indua-
tur.

Deus nos justi-
ficet, sua boni-
tate, vel quod
justitiam ab ip-
so donatam fide
recipiamus.

Justitiam Dei
accipio, quæ a-
pud Dei tribu-
nal approbatur
In ipso fidei
Aretius, sc. Chri-
sto Domino
meo qui est ju-
stus — fidei
autem est quia
per fidem illam
apprehendi-
mus cum scim-
us putata & Christi merito nobis applicetur. Ad Phil 3. 9. Inveniri in Christo tacitam ha-
ber relationem ad Dei judicium. is enim in amando contemplatur unum suum Christum in
quo acquiescat, itaque quos comperit in Christo esse (id est Christo per fidem inhiatos) in
his nullam invenit condemnationem, quia justitia qualem ille requirit à nobis, id est, perfecta,
accumulata, exornata eos invenit, nimirum Christi justitia per fidem nobis imputata. Bez.
in locum.

Dr. Whitaker
against Camp.
& Dur. English.
p. 131.

16.

him having that righteousness which is by the faith of Christ, the
righteousness which is of God by faith, on which place Calvine.
Faith offereth man naked to God, that he may be clothed with
Christ's righteousness.

Where also he saith, righteousness of faith to be of God —
but because God justifieth us by his goodness, or because we may
receive by faith righteousness given from him.

I take that to be the righteousness of God which is approved at
Gods tribunal.

In him, forsooth, Christ my Lord, who is righteous — But it
is said to be of faith, because by faith we apprehend it, seeing it
is imputed and is applied to us by Christ's merit.

To be found in Christ hath a secret relation to Gods judge-
ment, for he in loving doth behold his one Christ in whom he is
well pleased: therefore those whom he doth finde to be in Christ,
that is, in set to him by faith, in those he findeth no condemnation,
because he findeth them adorned with righteousness such as he re-
quireth of us, that is, perfect and heaped up, forsooth, Christ's
righteousness imputed to us by faith.

Christ himselfe must be put upon us that we may be found
in him, Rom. 13. 14. Phil. 3. 9. 2 Cor. 5. &c. with his clo-
thing our selves must be clothed, that they may be beautified and
gloriously adorned, Phil. 3. 9. when he excludeth all kinde of
works, he must needs understand the righteousness of Christ.

This also is the constant doctrine of all reformed
Churches, some few Divines excepted, and those noted
too.

And lastly say you where he affirmes this righteousness of
Christ to be the onely object of faith, as justifying, whereas it
hath beene evidently demonstrated, that is neither the proper nor
lesse proper object thereof as such, and that the Scriptures no
where speaks so of it.

1. To which I answer, by righteousness Mr. Walker
meaneth

meaneth not a part, but the whole.

2. Here may men take notice of your sincerity, calling *Christ* and his righteousness the object of faith, and faith an instrument in justification, when as yet you deny *Christ's* righteousness to be the proper or improper object of faith as it justifieth.

What followeth is but evill language.

I will passe that.

We come now to the fifth and last act of our Tragedy, at Sect. ult. you speake.

And pitch on that. He blameth me farther for not being *P. 91.* ashamed or blushing to affirme that from the times of Luther and Calvine, the fairest streame of Interpreters runne to water and refresh mine interpretation.

To this you answer, No, and you know no reason you have of being ashamed or blushing for standing up for the truth. And that if you should doe otherwise, concerning the judgement of the best Interpreters, since Luther and Calvines time touching the Scripture in question, then I doe, then I should be like unto you and speake what is contrary to the truth.

G.

1. To all which, all that I will now say, is that I cannot but so much the more wonder at you. *Ans.*

2. For *Arminius* his interpretations being quite another way then yours.

And his being of the twaine nearer Mr. *Walker*, then Mr. *Goodwine*, we have seene already; let the Reader judge.

You say you have named Orthodox Authors for faith in a proper sense, and are ready to examine and scan their testimonies with any sober and dispassionate man whatsoever. Were I worthy to be accounted such a man, I would be for you.

Concerning *Abailard*, their dealing with him for incontinency. You say it is well for Mr. *Walker* that there is not a Law of like penalty amongst us for incontinency of tongue, and feare Mr. *Walkers* manhood would be one of the first that should suffer.

But *quis tulerit*, &c. all I will say is; It is well for you, you would scarcely scape scotfree, were this book of yours

T

in

in that respect before equall Judges. You would lose your manhood. For that man I have read that story, and elsewhere finde Mr. *Walker* was not the first that charged this error on him. It is observed by that Lord.

Hanc litem contra Bernardum excitat *Abailardus* quidam, multis post seculis; qui licet in postremis, non ullo tamen hic posterior. *Morney du pless. de missa, p. 13. 27.*

Obedientia
Christi utique
non minus no-
stra, quam pec-
catum *Adæ*.

*This controversie a certaine man called Abailardus stirred up against Bernard many ages after, who though he were of the last, yet here was not be-
binde any. Where he sheweth out of Bernard; The obedience of Christ is no lesse ours, then the sinne of Adam. He is worthy reading. For your testimonies, Mr. Walkers answer and they must be also turned loose together, as you Print them and himselve since, to which this containeth no answer but vaine words, p. 94.*

Onely you say, except much learning or somewhat else had set him and his wits at odds, he could never have affirmed that no one Orthodox Divine either ancient or later ever understood by faith imputed for righteousness, faith in a proper sense, but the satisfaction of Christ himselve, and that himselve hath done it often in this discourse.

1. For him you have not shewed it.
2. For others it had beene easie to give an instance.
3. *Sibrandus* was of the same opinion, who therefore challengeth *Bertin* twice, to shew, but one, one, I say one place, which teacheth this in plaine words. I am so yet, I have not met with one but Mr. *Watson*, &c.

Vel unum, unū
unum, inquam
locum qui hoc
perspicuis ver-
bis doceat.

For his Testimonies, you promise briefenesse, and why? Because, say you, I verily believe the Author himselve would have spared it, had he but rightly have understood the opinion against which he hath armed himselve with so much fury, and what is meant by faith in a proper sense.

Confidens animi, &c. I with the knowledge had beene still kept with you.

For Testimonies you say, because they prove that which no man questions, viz. Justification by the righteousness and satisfaction of Jesus Christ in a meritorious way, and doe not so much as touch or come neare the point in controversie, except it be in way of contradiction to himselve that produceth them, I
take

take my leave of them at once, and wish them rest and peace.

Sir, I commend your wisdom, this is a short cut, if you can so get off. But you must not thus escape, nor your meritorious way. It is as a City of refuge when you are closely followed. You thinke your selfe safe when as you get it once over your head. It is (as you say of Metalepticke oyle) your surest pinhorse, in this it differeth, that is shewed the answer of learned Protestants; this is a borrowed shift of Papists, who use it as you against the imputation of Christs righteousness. I meete with it often confuted by the Worthies of our side. It may be they may satisfie you, I promised it before, now I will labour to be as good as my word.

I therefore asseert that it is not enough, and so neither the scope of the holy Ghost, nor writers Protestant, that Christs righteousness be a meritorious cause of justification, but there must be also an application thereof to this effect, which is done by Gods imputation and our application of the same by faith, by which imputed by God and applied by us, it is effectual to our justification, that whereby we are just before God.

For Christ should be in vaine given for righteousness, unless there shall be an enjoyment by faith.

But when we come first to Christ, first there is found in him exact righteousness of the Law, which by imputation is made ours.

Yea truly, howsoever we be redeemed by Christ, yet untill by the calling of the Father we are inset into his communion, we are both darknesse and beires of death, and the adversaries of God.

The merit of Christ is the matter, out of us subjectively, imputatively truly ours.

Doctor Davenant to that part of Bell. where he laying downe the state of the question, saith.

Imo vero utcumque a Christo redempti sumus, donec tamen vocatione patris inferimur in illius communionem & tenebrae & mortis heredes & Dei adversarii sumus. Calv. Instit. l. 3. c. 14. Sect. 6. Meritum Christi materia extra nos subjective, imputative vere nostra, saith Doctor Puidoux. De justif. p. 116.

Frustra enim in justitiam Christus datus foret, nisi fructus ex fide fuerit. Cal. in Rom. 3. 24. Ubi vero ad Christum ventum est primum, primum in eo invenitur exacta Legis justitia, quae per imputationem nostra fit. Id. ad vers. 31.

Quæstio est de causa formali, at vocula propter non formalem sed meritoriam designat.

Sit itaque, saith the Doctor, Christi obedientia causa meritoria justificationis nostræ propter quam Deus nos justificat.

Atque revera in justificatione talis causa formalis ponenda est quæ simul & meritoria esse possit, nisi enim contineat illam dignitatem in se, propter quam homo rite justificatus reputetur, nunquam erit causa formalis per quam justificatus existat in conspectu Dei. *De just. hab. c. 32. p. 312.*

a man shall be justified in the sight of God. And elsewhere.

Eadem igitur & unica justitia Christi, in se & suo valore considerata, est meritoria causa humanæ justificationis; considerata autem quatenus imputatur, donatur, applicatur tanquam sua singulis credentibus, & in Christum insitit, subit vicem causæ formalis. Deus ergo qui non justificat nisi respectu ad absolutam justitiam, Christi justitiam quæ sola talis est, intuetur, atque cam Christi membris imputare dignatur, quo facto agit cum illis & statuit de illis ac si esset illorum, atque hoc est facere Christi justitiam causam formalem justificationis nostræ. *Arg. 10. c. 28. p. 373.*

pute the same to Christs members, which being done, be dealeth with them, and determineth of them, as if it were their owne, and this it is to make Christs righteousness the formall cause of our justification. Where also take notice of his stating the question betweene us and Romanists.

Christi mediatoris in nobis inhabitantis atque per spiritum sese nobis unientis per seclissima obedientia est formalis causa justificationis nostræ, utpote quæ ex donatione Dei & applicatione fidei fit nostra. *Id. p. 313.*

The question is of the formall cause, but that word for, doth not denote the formall but meritorious cause.

Let therefore Christs obedience be the meritorious cause of our justification, for which God doth justify us. What followeth now?

And truly in justification such a formall cause is to be put which also together may be meritorious; for unlesse it containe in it selfe that worth for which a man is rightly reputed justified, it will never be a formall cause by which

Therefore one and the same righteousness of Christ, considered in it selfe and its worth, is the meritorious cause of mans justification. But considered as it is imputed, given, applied as their owne to all beleivers, and inset into Christ, it is instead of a formall cause—God therefore who justifieth not but with respect to absolute righteousness, beholdeth Christs righteousness, which is only such, and is pleased to im-

The most perfect obedience of Christ the Mediator dwelling in us and by his spirit uniting himselfe to us, is the formall cause of our justification, as that which by the gift of God and application of faith be made ours.

There is Protestant Doctrine flourishing in Cambridge in my time, the Antithesis of the Papist followeth.

The

The obedience or righteousness of the Mediatour, is not given or applied to believers in the place or by way of a formall cause, by whose vertue they stand justified or accepted of God to eternall life.

Mediatoris obedientia, five justitia non donatur five applicatur credentibus, vice aut per modum causæ formalis, cujus virtute stent justificari aut Deo in æternam vitam acceptari. Id. ib.

I need not to make uses of these passages, they are cleere, as for other, so the present purpose.

I will take one place out of that Orthodox Doctor *Tossanus*.

The matter truly is the obedience of Christ, or his merit—the forme is the imputation thereof, and remission of sinnes; which is done by and for the blood of Christ, which being imputed causeth that the righteousness of Christ which was anothers is made ours, truly and really no lesse by imputation then it is Christs by action, because we are inset to him, and it is truly given to us, and indeed accepted of God. So the Palatinate.

Materia quidem est obedientia Christi five meritum ipsius—forma est illius imputatio, & remissio peccatorum, quæ fit per & propter sanguinem Christi, quæ imputata facit ut justitia Christi quæ erat aliena nostra fiat, vere & realiter, non minus per imputationem quam est Christi per actionem, quia ei inserti sumus & nobis vere donatur, & vere à Deo acceptatur. Theſ. 11. p. 62. ad Rom.

Come we now to that great Doctor of France, *Chamier*, he speaking of *Papists*, saith :

Therefore they beleve not Christs righteousness to be an inward cause, that is the matter as we speake of justification, but outward onely, or the merit. He goeth on.

Itaque justitiam Christi non credunt esse intrinsecam causam, hoc est materiam, ut nos loquimur, justificationis, sed extrinsecam duntaxat, five meritum. L. 2. l. c. 2. Sect. 28.

Andradius (a great stickler in the Councell of Trent taught,

That our justification in Christ, or Christ to be our righteousness, to signifie no other thing, then Christ to have merited true and expresse righteousness for us. Thus he laeth downe their tenet. Now for the

Andradius in Christo nos justificari, five Christum esse justitiam nostram nihil significare aliud, quam Christum veram expressamque justitiam nobis promeruisse.

Protestants, thus :

But Protestants conclude—But justification by which we be just with God to be imputation of righteousness inhering in Christ, which shall not be

Catholici vero statuunt—sed justificationem per quam apud Deum justi sumus esse imputationem justitiæ Christi inherens quæ non poterit alio ullo modo nobis mereri vitam nisi sic imputaretur.

ab'e any other way to merit life unto us unless it be so imputed.

I will transcribe another passage, and so doe two things at once, that is, speake to this and the point of being sinners by Adam. For in both these you agree with Papists, the matter will be manifest by bare laying downe.

Concedimus sane per inobedientiam Adam constitui omnes vere & re ipsa inherente iniustitia iniustos: sed alteram partem non Adam iustitia imputata, hoc dicimus esse falsum. Imo contra negamus posse nos fieri iniustos iniustitia inherente per unum hominem, nisi huius unius hominis iniustitia nobis imputetur— quare falsum est non imputari posteris iniustitiam Adam. C. 2. *Sect. 9.*

men be imputed unto us— therefore it is false that the disobedience of Adam is not imputed to his posterity. He goeth on,

Nec movet me *Peterius* commentans in hac ipsa *Pauli* verba— non dixit *Paulus* (inquit, quasi aliquid magnum, neque aliis observatum in theologiam invehret) inobedientia Adam constitutos esse peccatores ne quis putaret per inobedientiam imputatam: sed dixit per inobedientiam, videlicet per peccatum intrinsece manens in ipsis ab Adam inobedientia profectum. Similiter ergo non quod Christi obedientia constituat iustos quasi fiant homines non per iustitiam inherentiem sed per imputatam: sed per obedientiam constituti iustos, quia hac causa fuit meritoria. Enim vero cui se speravit persuasurum priorem illam Phrasin, iustitia iustos, iniustitia iniustos fieri non nisi formaliter (ut illi loqui amant) alteram vero per iustitiam, per obedientiam non nisi meritorie significare?— quare nihil obstat phrasis quidem quo minus illud per iustitiam unius mali constituentur iusti sic intelligamus dictum, ut iustitia illa sit non tantum meritoria causa: sicut Papistæ volunt, sed etiam formalis per quam nos nunc sumus apud Deum iusti. *Ib. Sect. 11. 12.*

Truly we grant by the disobedience of Adam all to be constituted truly unjust and with injustice indeed inhering. But the other part, that we are not unjust by the injustice of Adam imputed, we say this is false. Yea on the contrary we deny that we can be made unjust, by injustice inhering, by one man, unless the injustice of this one

Neither doth *Peterius* (the Jesuite) move me commenting on these very words of *Paul*.— *Paul* said not (saith he as if be brought into Divinity some great thing, and not observed by others) us to be constituted sinners by the disobedience of Adam, lest one should thinke it by imputed disobedience, but be said by disobedience, that is, by sinne remaining within them, coming from Adams disobedience. After the same manner therefore, not that Christs righteousness should constitute just, as if men were made just, not by inhering righteousness, but by imputed: but to be made just by obedience, because this was the meritorious cause. But whom did he hope to persuade, that first phrase to be made just by righteousness, unjust by unrighteousnesse, no otherwise than formally (as they love to speake) but the other, by righteousness and

and obedience, not to signifie otherwise then by way of merit? — Therefore that phrase truly nothing bindereth, but that, by the righteousness of one many shall be constituted righteous, we may so understand to be spoken, that, that righteousness may be not only the meritorious cause as the Papists would, but also the formall by which we are now just with God. And againe.

The first place out of Rom. 5. Bellarmine and Becanus (both Jesuites) doe so expound, that they deny the obedience of Christ to be called the formal cause of our justification, but the efficient; they prove it the obedience of Christ is opposed to the disobedience of Adam, and as we may be said by this to be constituted unjust, by that just. But by the disobedience of Adam we are constituted just not formally, but efficiently and meritoriously. But to this sophisme we have already disputed in the second chapter.

Here therefore againe I grant, both the disobedience of Adam and the obedience of Christ, to constitute us both efficiently and meritoriously just or unjust, for of that none heard us denying; and of the other we have expressly disputed in the ninth booke of this Tome; but wee constantly deny that both are not imputed unto us. Yea, we deny they can meritoriously make us either unjust or just, unless they be first imputed, for they are no wayes made ours unless they be imputed. For they are singular and individuall acts, and therefore proper to them from whom they are, and therefore personall. But for proper and personall acts, to be common it is absurd
and

Primum locum, ex Rom. 5. Bellarminus & Becanus ita explicant ut negent obedientiam Christi dici formalem nostræ justificationis nostræ causam sed efficientem: probant quia opponatur iustitia Christi inobedientie Adami, & sicut per hanc iniusti ita per illam iusti dicantur constitui: atqui per inobedientiam Adami non formaliter, sed efficienter & meritorie constituimur iniusti: ergo similiter per obedientiam Christi non formaliter sed efficienter & meritorie constituimur iusti. Sed ad hoc sophisma jam disputatum est, c. 2.

Hic ergo uerum concedo & inobedientiam Adami, & obedientiam Christi constituere nos & efficienter & meritorie iniustos iustosque, nam & de illa nemis nos audiri negantes, & de illa expresse disputavimus ipsi tomii huius, l. 9. Sed non imputari nobis utramque constanter negamus. Imo negamus posse nos meritorie efficere sine iniustos sive iustos, nisi prius impugentur: nam si non imputentur nullo modo nostræ sunt, sunt enim actus singulares & individui, itaque proprii eorum a quibus sunt, & proinde personales, actus autem proprios & personales esse communes absurdum est & contradictorium. Itaque oportet imputari, nam hæc communicatio non opponitur proprietati quia ratio longe est alia; Itaque ipsum Adami peccatum, ipsam illam inquam inobedientiam necesse fuit imputari posteris ac proinde etiam Christi obedientiam. Illam quidem quia Adamus is fuit in quo esse censebatur universum genus humanum per naturam. Ista vero quia in Christo est universa multitudo fidelium, per gratiam inde factam, ut non tantum per Adamum peccatores facti sint omnes, sed in ipso peccasse dicantur, quod longe aliud est.

est. Dico igitur certum esse, & ab Adam realiter injustos omnes esse constitutos, & à Christo omnes fideles, realiter justos, sed nego id ab Apostolo considerari, qui causas potius inquirat primas, tum illius condemnationis, tum illius justificationis. Nam & xpi ætæ considerat jam tum in Adam, non tamen Adam peculiare, sed pertinens ad omne genus humanum. Ut sensus sit, jam tum cum Adam damnatum fuisse universum genus humanum sive sic factum reum inobedientiæ in Deum, unde etiam apud Augustinum peccatum dicitur originis pœna primi peccati; quomodo autem pœna esset nisi illud ipsam primum peccatum imputaretur?

Similiter in Christo ipso universa fidelium multitudo dicitur facta sive justificata, sive quod idem est ipse Christus factus omnibus justitia, sive omnes in Christo facti justitia. — Sed quia illa ipsa Christi justitia sit nobis communicata per gratiam, tam certo, ut certo sit nostra, nec minus certo quam si ipsi præstitissemus, qui non potuimus. Breviter utrumque verum est, justitiam Christi esse causam efficientem sive meritariam nostræ justitiæ. — Et rursus, sive formalem ut Bellarminus, sive materialem ut nos maluimus, causam nostræ justificationis. *Cham. de justif. c. 17. Sect. 10. 11, 12, 13. Ec. p. 902.*

to judgement, be considereth it in Adam then, yet not peculiar to Adam, but appertaining to whole mankind that the sense may be, even then when Adam sinned, whole mankind to be damned or made guilty of disobedience against God, whence also in Augustine, originall sinne is called the punishment of the first sin. But how should it be the punishment unlesse that same first sinne should be imputed?

In like manner in Christ the whole multitude of faithfull, is said to be made or justified, or which is the same, Christ himselfe made to all righteousness. — But because that same righteousness of Christ, so communicated to us by grace, so surely, that it may be surely ours, nor lesse surely then our selves had performed it, which we could not doe.

Briefely,

and contradictory. Therefore they must be imputed, for this communication is not opposed to propriety, because there is a far other reason of them, therefore it was necessary that the very sinne of Adam, I say that very same disobedience should be imputed to his posterity, and therefore also Christs obedience. That truly because Adam was he, in whom humane nature in general was judged to be by nature, but the other because there is the universall multitude of beleivers in Christ by grace, whence it cometh to passe that not only all are made sinners by Adam, but are said to have sinned, which is farre another thing.

I say therefore it is certaine that all are from Adam constituted really unrighteous, and all the faithfull from Christ really righteous. But I deny that to be considered of the Apostle, who rather inquireth into the first causes as of that condemnation, so of that justification, for both according

Briefely, both are true, that Christs righteousness is the efficient or meritorious cause of our righteousness. — And also either the formall cause, as Bellarmine, or the materiall, as we would rather, of our justification. See him againe.

For both causes, both because Christ is the efficient cause of righteousness inhering in us, and because his satisfaction or merit is imputed unto us; we therefore thus determine Christ to be called our righteousness, and so as it followeth.

You see here your distinction and answer Popish, and refuted by our learned.

Know you not (saith Doctor Whitaker to Campian the Jesuite) that our sinnes were imputed to Christ, and why may not Christs righteousness be imputed to us in like manner, &c. seeing you are compelled on the one side against your will, to confesse an imputation, why doe yee not also grant it in the other? especially seeing the Apostle himselfe propoundeth to us this Antithesis, 2 Cor. 5. 21. Therefore we are so made righteous in Christ as he was made sinne for us, which must necessarily be understood of imputation, the payment is ours, no otherwise then by imputation. Consider on what side you are, and come about.

It is no marvel *Arm.* went before you & *M.W.* in the same

Arminius wrote Christs obedience to be the meritorious cause, &c. not the object of imputation. Let us heare himselfe.

I say faith is imputed unto us for Christs sake and his righteousness; in which proposition, faith is the object of imputation, but Christ and his obedience the obtaining Cause or meritorious of justification, which Christ with his obedience is the object of our faith, and not the object of justification or divine imputation, as if God did impute unto us Christ and his righteousness, which cannot be. Let your admirers behold this, and your selfe denying your opinion to be *Arminian*, and they will say your opinion is as like as if it came out of *Arminius* his mouth.

Dico fidem nobis imputari propter Christum & iustitiam eius, in qua enunciatione fides est objectum imputationis: Christus vero et obedientia eius, est causa justificationis imperatoria, sive meritoria, quia Christus cum obedientia sua objectum est nostre fidei, & non objectum justificationis seu imputationis Divinae, quasi Deus nobis Christum ejusque iustitiam imputet ad iudicium, quod fieri nequit. *Armin. Epist. ad Hypol.*

Seet 22. & 23.

27.

Nos ergo sic statuimus Christum dici iustitiam nostram.

Against Camp. Englished.

p. 224.

Armin. scriptit causam meritoriam Christi obedientiam, &c. non objectum imputationis, *scilicet* Hom. p. 24.

It is the same in this business.

You go on and say.

Only I cannot but take notice of a very strange piece of Divinity wheresoever he had it— Concerning Calvine, here he teacheth that finnes of commission are taken away by that part of Christs satisfaction imputed, which is called his Passive obedience or voluntary suffering the penalty of the Law: and finnes of commission by his Active obedience in fulfilling the righteousness which the Law requires, which is the other part of Christs imputed satisfaction. This you call a Lernean Lake, of hideous and portentuous Divinity, things you should have censured Mr. Walker would not have received, though an Angel from Heaven should have brought them to him.

But — sua narret Vhysser.

The summe is, there are finnes of commission and of omission, such are all defects of what was to be in man, perfect righteousness. Though the guilt and punishment of all be taken away by the blood of Christ a Lamb, the defect must also be made up by the perfect obedience of Christ our Surety, he must and did doe this that we may live.

But say you, he affirms the taking away of finnes of omission by the Active obedience of Christ only, whereas the Scripture teacheth that without bloodshedding there is no remission.

I answer, only is your owne, none of Mr. Walkers, and though it be given to the blood of Christ as justification is, it is by a Synecdoche, as Calvine and others use to speake; his Active righteousness is not excluded. It was the precious blood of Christ as a Lamb without spot. Yea, his sufferings even to death were his obedience.

Still you must remember that there be what is *debitum* in esse, to life, for which there is provided the active obedience of Christ, the Church is holy, unreprouable, unblameable, wholly faire, not by taking away spots alone, but the beauty of Christ put on it.

You say he maketh the Active obedience of Christ penall and satisfactory, as if to live righteously and holy here had beene a punishment, when as himselfe saith it was his meate.

Sir,

Sir, what if he had said so? It was no less to take mans nature to be made under the Law. It was the becoming poore of him that was rich, his humiliation and abasement.

Your selfe say, it cannot be denied in all this, but that the Active obedience of Christ may in some sense and respect be called satisfactory too, as concurring and falling in with its influence into the blood or death of Christ, &c.

Your reason, it was his meate, &c. is a truth of Gods whole will in his hand. It was his meate to doe, I, and to suffer; he did it willingly, which yet you confesse was small.

3. You say, the worst is, he divideth the satisfaction of Christ into parts, and utterly destroyeth and aboliseth the infiniteness thereof: for what may be divided must needs be finite, and that which is the part of another cannot be infinite.

And I pray you, are they not distinguishable into Active and Passive? either they are, and differ, or are the same; and why doe you establishing the one (if you doe so) dispute against the other? is it not by both if they be inseparable and not to be divided?

Neither doth division of Christ himselfe, or doing and suffering abolish the infiniteness of Christ. There are in him distinct two natures, three offices, body and soule, his Active obedience hath parts, and by parts were his sufferings made a whole. All which stand with Christs infinite nature, and the infinite value of his satisfaction.

And what doe you excluding Active obedience, which yet you confesse to be in a sense satisfaction, and give all to what is Passive?

Mr. Walker making our righteousness to consist in the whole righteousness of Christ is farther from division, lesse destructive then your practise, denying and rejecting the Active obedience as the object of faith in justification.

Your objections urged, p. 98. are trifling impertinencies, grieving your selfe, separating them, not Mr. Walker who is for the whole obedience of Christ.

Amongst them there is one passage to be taken notice

of as a glosse corrupting the text, the text is, *If righteousness be by the Law, Christ died in vaine*, Gal. 2. 21. Your glosse, *that it is true of the Law performed by Christ as well as by men themselves, and then if the righteousness of the world be by the Active obedience of Christ his death must needs be in vaine.*

This is but a corruption of the text. The scope is, justification is not by mans personall obedience to the Law, and that if man had beene able to obey perfectly, the death of Christ had beene vaine; man not being able, but being a transgressor, Christs death is necessary, which doth not exclude his obedience to the Law for us, Christs death doth not (alone taken) make us just, as is required, and thus is it by our Surety supplied.

Your selfe say it is *satisfaction in a sense, and to fall in with death*, so farre righteousness is by the Law, Christs obedience unto the same.

You must acknowledge Christ a fulfiller of the Law, and an establisher of it this way, and that faith in Christ doth not make the Law of God of none effect, as the word speaketh, and learned Expositors, of which before. And when as workes or the righteousness of the Law are excluded, it is not Christs, but a mans owne.

Our Church in the Homily putteth Christs death as a ranfome, and yet addes, *who besides this ranfome fulfilled the Law for us perfectly.* It requireth on Christs part justice, that is satisfaction to Gods justice, or the price of our redemption, by the offering of his body and shedding of his blood, with fulfilling of the Law perfectly and thoroughly—So that in him our justification is not onely Gods mercy and grace, but also his justice, which the Apostle calleth the justice of God, and it consisteth in paying our ranfome and fulfilling of the Law, and so the grace of God doth not shut out the justice of God in our justification, but onely shutteth out the justice of man, that is to say, the justice of our workes, as to be merits or deserving our justification: thus our Church in the Homily.

That which you call your last labour, p. 98. is but trifling, such at least is the Livery you give the learned men
who

who use the figure *Metalepsis*. And that of wilfull men and importune spirits, and that the bare laying downe the words is enough, and that Mr. Walker hath raised it. All these are but trifling, and so I passe them. Let us come to something.

You say, concerning those testimonies in generall, I desire to propound but this one consideration, whether it be probable, &c. That so many learned interpreters through so many generations, expounding a Scripture which they conceive Tropicall, should none of them give warning, or so much as take notice of a Tropicall expression, but deliver their minds in the same words, where-in the Trope shall lie.

Sir, I answer. First, the thing may be done by many Ancient and later Divines too, and those never the wiser that neglect the search of them, out of conceit of their owne great light.

Our learned (*exceptis* before named) to a man have expressed themselves for the Relative sense and faiths justifying as an instrument, and the challenge is in Print many yeares agoe to *Bertin* bragging of testimony to name *vel unum*, as much, or little, as one expresse place or Doctor for the contrary. For ours there are testimonies enough before. *Romanists* themselves, as you for a proper sense, confesse Protestants to be for that which is Tropicall, when as some urge difference amongst us, ours answer there is none. You were not borne, nor your by-way observed by those that were curious to object the same. Doctor *Davenant* cleareth *Luther* by the *Jesuite Vasques*. And to that which is maine in our businesse of them of those who teach the obedience and righteousness of Christ imputed to be the formall cause of justification he saith,

But this is the common sentence of all ours neither if we respect the thing it selfe, is there any one that wrote or thought otherwise. One may be

confident of it in his judgement, he knew none of ours, if there were, they are without; indeed yours is but of

1.

2.

P. 312.

At hæc communis est nostrorum omnium
sententia, neque quod ad ipsam rem attinet,
quisquam è nostris aliter scripsit aut sensu.
ib.

yester-day amongst us. And shall we now thinke they held your proper sense? *Iudeus Apella, non ego.*

Whereas you persist in the contrary, Mr. Walker hath given testimonies, and many more may be given to fill bookes.

For Bucer I wonder you mention him, when as your Mr. Wotton speaking of him saith,

Quem ego hujus de imputatione opinionis auctorem fuisse mihi persuadeo. Pars. bene the Author of this opinion of imputation. Where also you may

reade his exposition of that Article in the *Augustine* confession, in these words, in the conference at Ratisbon, Anno 1546.

Quia hac fide apprehendimus justitiam perfectam Christi, ideo Apostolus dixit credenti in eum qui iustificat impium, fidem ejus reputari in justitiam, fidem sc. apprehendentem justitiam Christi, id est, ipsam Christi justitiam.

*That is, because by this faith we apprehend the perfect righteousness of Christ, therefore the Apostle said, to him that believeth in him that justifieth the ungodly, his faith to be reputed to righteousness: faith, forsooth, apprehending the righteousness of Christ, that is, the righteousness of Christ is selfe. Where Mr. Wotton is willing to take the Popish snare of a meritorious cause, if it would serve, as you before. I finde Bucer also amongst those of *Sylrandus*, and his writings are not now in your hand.*

Constat ergo ex his Christum implevisse Legem, & hunc esse perfectionem in opere omnium, *Dei. 3. ser. 2. p. 277. 1. Reinferret it frange legem, Rom. 3. 4.*

For Bullinger I have read in him, *It is certaine therefore from these, Christ to have fulfilled the Law, and him to be the perfection of all men in the world. And then:*

In eo est dilectio Dei perfectissima & iustitia per omnia absolutissima, si hanc nobis imperfectissimis communicat gratis, si credamus; condonar enim nobis peccata salus pro nobis expiatio, & communicat nobis suam justitiam quæ imputata vocatur, ex 2 Cor. 5. ult. & Rom. 4. credidit Abraham, &c. Fide enim comprehendimus Christum quem credimus absolutissime pro nobis Deo satisfecisse, atque Deum nobis pacatum esse propter Christum, & nostram Christi justitiam

In him there is the most perfect love of God, and righteousness every way most absolute, and be doth freely communicate this to us that are most imperfect, if we believe; for the pardon to us our sinnes, being made for us an expiation, and communicateth to us his righteousness which is called imputatione, (which he proveth 2 Cor.

5. ult.

3. *Gal. & Rom. 4. Abraham believed, &c. For by faith we comprehend Christ, whom we believe most absolutely to have satisfied for us, and God to be at peace with us for Christ, and the righteousness of Christ to be freely imputed unto us, as our owne (and truly our owne by his gift) because we be now the children of God.*

When as no mortall man exactly satisfied the Law for himselfe, how therefore to justice is promised life and salvation to such as observe the Law? p. 179.

No wonder, for that promise respecteth that perfect righteousness of Christ which is imputed unto us.

Whence it is now cleare those sayings of the Lord Christ to be equivalent, He that believeth in me hath eternall life, and, If thou wilt enter into life, keepe the Commandments.

I therefore the whole abrogation of the decalogue, consisteth in those things of which we have spoken now before, that Christ in faith is our perfect righteousness.

And now Reader see how truly he saith of his Authors, that they exclude all other things whatsoever, without exception, from this imputation; and thus for this demonstration, as you are pleased to call it, we shall see more afterward.

Come we now to your second demonstration, which as farre as it will reach, say you, makes the matter greater then contradiction, that the Authors could not in their expositions and commentaries possibly take the word Faith or Believing in a figurative sense, but in a proper.

Let us see this Demonstration.

Because (say you) the word faith taken in a figurative sense for the righteousness of Christ, is partly manifest and open blasphemy, partly most ridiculously absurd; for example, Luther on Gal. 3. 6. Deus reputat istam imperfectam fidem, &c. for perfect righteousness, if by faith there we understand the righteousness of Christ, and not faith properly, he makes Luther an execrable:

Justitiam gratis imputari tanquam nostram (& revera ex donatione nostra) quia nos sumus jam filii Dei.

Quando nullus mortalium exakte satisfecit Legi per se, quomodo igitur promittitur justitia, vita & salus servantibus Legem? nimirum respicit ea promissio ipsam Christi perfectam justitiam que imputatur nobis. lb.

Unde jam clarum est istas Christi Domini sententias æquipollere, Qui credit in me habet vitam æternam; & Si vis ingredi in vitam serva mandata, &c.

Tota ergo decalogi abrogatio in illis de quibus jam ante diximus consistit, quod sc. Christus in fide est perfecta justitia nostra, p. 179.

execrable blasphemers, for he calleth the righteousness of Christ imperfect righteousness. Illicius a beggerly faith, &c. and therefore.

1. I answer that *Calvine* and *Luther* take the word, faith, in this point of justification, as an instrument Relatively, figuratively, and that it justifieth as it taketh in its object Christ and his righteousness, and not in a proper sense, as a worke considered in and by it selfe, and that they teach the righteousness of Christ to be that which being imputed by God, and applied by our faith, to be that whereby we be just before God, is as evident and cleare as the Sunne in the firmament shining at noone day.

2. That the rankest enemies of Gods grace, whether *Arminians* or *Papists*; yet, never (knowing the same) were so inconsiderate to lay such a charge on them.

3. That it is an injurious kinde of dealing with Authors, to force them to speake against manifest expreffures of themselves in their writings, a miserably poore shift, a signe that a man is neere driven in a strait, desperate, especially in writing to doe so. It were more modesty to say we understand them not, or deny their authority with reason, to say they erre, then thus as it were to snarle at them, and bite them.

4. When as we speake of faith that it is imperfect, beggerly, leprous, we speake of it (though an instrument) as it is in it selfe, and therefore taking it so, deny it to justifie as a worke, or for its worth, and say it hath need of justification it selfe; and that in justice God cannot account it for the righteousness of the Law, we speake of it as of an hand that receiveth riches. Whether it be weake, or uncleane, or leprous, so it affordeth a strong argument against your proper sense, and a necessity that when as it is said to justifie that it should doe so in respect to the object it is employed about, the righteousness of Christ which it receiveth.

And when as by a Trope the righteousness of Christ is signified, or taken in with faith the instrument, there is
none

none that saith either that faith is the righteousness of *Christ*, or whatsoever is predicated of the instrument faith, is true of the object of it the righteousness of *Christ*. When you prove these, *Christ* shall be and his righteousness as is said of faith, imperfect, leprous, &c. till then, though the faith that is imputed be so, it will not be true of the object, imperfection and leprosie is its owne. Justification properly is the effect of *Christ*s righteousness, which is given to faith not as imperfect or weake, or strong, but as an hand receiving the righteousness of *Christ*, which applied, justifieth.

Thus as I am able I have indeavoured to answer you, not leaving willingly as much as one passage unanswered, and now may say, what you say notwithstanding or doe against Mr. *Walker*, or the cause, *He may still have Pelidae stomacum cedere nescii*. The stouter a man is for the truth, I say the truth, the greater is his glory.

For a close, give me leave to the many testimonies used already, to adde some more out of some learned moderne writers, by which the Reader may see whether the proper sense of faith, or that which is Relative to its object the righteousness of *Christ* hath their constant patronage, and whether we be justified by faith in a proper sense, or the imputation of the righteousness of *Christ*.

Luther shall lead the way. He to the *Galatians* hath many places. I in my reading him over have observed these, as he is in *English*.

I have another righteousness and life, which is *Christ* the son of God. Wherefore *Christ* apprehended by faith, and dwelling in the heart, is the true Christian righteousness, for the which God counteth us righteous, and giveth us eternall life. Whosoever shall be found having this confidence in *Christ*, apprehended in the heart, him God will account for righteous: this is the meane, and this is the merit, whereby we attaine remission of sins and righteousness. Because thou hast laid hold on *Christ* by faith, through whom thou art made righteous.

We are indeed justified and made righteous in *Christ*.

And teacheth what true Christian righteousness is, namely

X

that

P. 8. 1.

P. 65. Col. 2.

P. 66. 1.

P. 66. 2.

P. 70. 2.

P. 82. 1.

that righteousness whereby Christ liveth in us, and not that which is in our person.

P. 83. 1.

Now, because Christ liveth in me, therefore looke what grace righteousness, &c. is in me, it is his, and yet notwithstanding the same is mine also by that unspeakable union and communion which is through faith, by the which Christ and I are made one body in spirit.

P. 91. 1.

P. 83. 2.

For as much as Christ liveth in me, it followeth, that as I must needs be partaker of grace, righteousness, &c. I am now one with Christ, that is to say, Christs righteousness, &c. are mine.

P. 89. 1.

Christ died for sinners that he might make us righteous, therefore when I feele my selfe a sinner, through Adams transgression, why should I not say that I am made righteous through the righteousness of Christ.

P. 112. 1.

ib;

I will account and pronounce thee as righteous.

But because I am covered under the shadow of Christs wing, as the Chicken under the wing of the Hen.

ib.

Through whom we are made perfect, sinne is pardoned for Christs sake in whom thou beleevest, who is perfectly just, whose righteousness is thy righteousness, and thy sinne is his sinne.

P. 113. 1.

P. 116. 2.

For all the promises past are contained in Christ to come, therefore as well Abraham as the other Fathers, are made righteous by faith in Christ, they by faith in him to come, we by faith in him now present.

P. 119. 1.

Therefore all the world is blessed, that is, receiveth imputation of righteousness, if it beleeve as Abraham did.

P. 119. 1.

Therefore to say that the Nations are blessed, is nothing else but that righteousness is freely given to them, or that they are counted righteous before God.

P. 119. 2.

Moreover, if the Nations be blessed, that is to say, accounted righteous before God, it followeth that they are free from sinne and death, and are made partakers of righteousness, &c. by faith in Christ.

ib;

Gen. 12. 9. speaketh of such a blessing as belongeth to imputation of righteousness, which is available before God, and redemeth from the curse of sinne, now this blessing is received only by faith, for the text saith, Abraham beleeved, &c.

To make us righteous before God there is a faire more excellent price required, which is neither the righteousness of man, or the Law. Here we must have Christ to blesse us, *Ecce an Abraham.* P. 120.1.

Whom Abraham himselfe by faith did apprehend, and through him was blessed. So making an happy change with us, he tooke upon him our sinfull person, and gave unto us his innocent and victorious person, wherewith we being now clothed, are freed from the curse of the Law. He that daub (daubs) hath this innocency and victory of Christ, by faith onely therefore we are made righteous, for faith laith bold on this innocency and victory of Christ. P. 139.1. P. 140.

The Law threatneth unto thee death, &c. but he not afraid, fly not away, but stand fast, I supply and performe all things for thee, I satisfie the Law for thee. P. 160.1.

Therefore there must come a sacre other Mediator then Moses, which may satisfie the Law. P. 161.1.

The putting on of Christ, consisteth in putting on Christs innocency, his righteousness, his wisdom, &c. P. 175.1.

But Christ himselfe is our garment, &c. to be apparelled with Christ is not, &c. but with an incomparable gift, that is to say, with remission of sinnes, righteousness, peace, — and Christ himselfe. Ib.

But you are clothed with a new garment, to wit, with the righteousness of Christ, now when we are apparelled with Christ as with the robe of our righteousness, and salvation, &c. P. 176.1.

For as much as Christ pleaseth God, and we are in him, we also please God and are holy. P. 188.1.

In him doe I beleave, if I be a sinner and erre, he is righteous and cannot erre. He with all that is in him is made unto me of Gods righteousness. P. 189.1. P. 145.1.

Faith Gods gift and worke in our hearts, which therefore justifieth us, because it apprehendeth Christ our Redeemer. P. 47.1.

We say faith apprehendeth Christ, which is the forme, which adorneth and furnisheth faith, as the colour the wall. P. 65.1. P. 66.1.

Very forme and perfection of faith.

Faith therefore justifieth, because it apprehendeth and possesseth this treasure, even Christ present. P. 65.1.

P. 67. 2.

To him that believeth, sinne is pardoned, and righteousness imputed.

Calvine.

In Rom. 3. 24.

God so be without Christ alwayes angry with us, that we are reconciled by him whilst we are accepted in his righteousness, &c.

Ib.

By faith we come to the possession of that benefit.

But by naming blood alone he would not exclude other parts of redemption. But rather under one part to comprehend the whole summe.— So by a Synecdoche the whole expiation is named.

Ib.

For Christ should be in vaine given to us for righteousness, unless there shall be fruition by faith.

Ib.

Ad verſ. 31.

When we come to Christ, first in him there is found the exact righteousness of the Law, which by imputation is made ours.

¶

In Rom. 4. 3.

Neither doe we otherwise attaine righteousness, but because, as it is brought unto us in the promise of the Gospel, so we see the possession of it as it were by faith.

Ib.

From whence we gather that it is not disputed what manner of men, men are in themselves, but in what place God accounteth them, not that— but because when the cause is sought why God loveth us, and acknowledgeth us as just, there is a necessity that Christ should come forth who may clothe us with his righteousness.

For (that a man may be justified) there is required perfect and numeris suis omnibus, i. every way consummated obedience as the promise of the Law soundeth, Lev. 18. 5. Those that are already apparelled with the righteousness of Christ, they not onely have God favourable to them, but to their workes, whose spots and wrinkles are covered by the holiness of Christ, that they come not to account, if so the righteousness of faith be the onely cause why workes are accounted just.

Ad v. 6. 7. 8.

But by Christ's righteousness we are another way restored to salvation, neither is it therefore accounted to us, because it is within us: but because we possesse Christ himselfe with all his goodz, given to us by his Fathers bounty, the free gift of righteousness significth imputation.

Ad Rom. 5. 17
& 19 verſ.

But indeed that we may come to the participation of the grace

grace of Christ, it becometh that we be inset into him by faith. Ad vers. 17.

That thou mayest enjoy Christs righteousness, it is necessary that thou be a beleever, because by faith we attaine fellowship with him. Ib.

But it becometh us to be just if we be accepted to him. Ad vers. 18.

When he pronounceth us to be constituted just by the obedience of Christ, hence we gather, Christ in that he satisfied his Father, to have attained righteousness for us; whence it followeth, that the quality of righteousness is in Christ, but that which is proper to him to be accounted to us. He interpreteth also what is the righteousness of Christ, when he calleth it obedience. Where I beseech you let us observe what we must bring into the sight of God if we would be justified by works: forsooth the righteousness of the Law—every way absolute. Ad vers. 19.

You see therefore us to be altogether excluded from the righteousness of works, and therefore that we fly to the righteousness of Christ, because there can be none in us. Ad Rom. 8. 3.

Which is especially necessary to be knowne, because we be never clothed with the righteousness of Christ unlesse we first surely know.—

Now he sheweth the manner whereby the heavenly Father restoreth to us righteousness by his sinne.—

There is no doubt his righteousness to be called, which is his gift. Ad c. 10. 3.

But we have elsewhere said, how men put on his righteousness by faith; forsooth because Christs righteousness is imputed to them.

But after he cast all under guilt, he substituted a new righteousness in Christ.—Which being given freely, is accepted by faith.

He excellently taketh away this scruple, when as from the very Doctrine of the Law he establisheth the righteousness of faith. In vers. 5.

The place is out of Lev. 18. 5. where the Lord promiseth eternal life to those who shall keepe his Law.

And so by their owne defect constrained they might learne to fly to Christ, 1 Cor. 1. 30. he was made — whereby he understandeth us in his name to be accepted of God, because by his death he hath expiated our sinnes, and his righteousness should be

Ib.

In 1 Cor. 30.

be imputed to us. For when as the righteousness of faith consisteth in remission of sin and free acceptance, we obtaine both by him.

Now be more plainly teacheth what we before touched, that when God is favourable to us when as he acknowledgeth us for just, for those two are all one, that we are accepted of God, and that we are reputed just. Righteousnesse here is taken for acceptance, because Christs righteousness is accounted to us.

How are we just before God? forsooth, as Christ was a sinner, for after a manner he tooke upon him our person, that he might be made guilty in our name, and might be judged as a sinner, not with his owne, but others faults, when as himselfe should be pure, and free from all fault, and should undergoe the punishment not due to himselfe but us. So forsooth are we just in him, not because by our owne workes we may satisfie the judgement of God, but because we are accounted the righteousness of God, which we put on by faith, that it may be ours.

Ad 1 Cor. 5.
ult.

Ad Gal. 3. 6.

When as he saith, that he believed was imputed to him, for righteousness, he therein signifyeth him to be just why is accounted such with God, but when as men have not righteousness laid up in themselves, they attaine it by imputation, because God accounteth it to them for righteousness; therefore we are said to be justified by faith, not because he transfers the habit or quality of faith into us, but because we are accepted of God. But why is so great honour given unto it that it should be called the cause of our righteousness?

We must know it to be onely the instrumentall cause, for speaking properly it is nothing else but Gods gracious acceptance, in which our salvation is laid. But because the Lord in giving unto us a testimony of his love and favour by the Gospel, communicateth unto us that righteousness which I called it, therefore we receive the same by faith.

Therefore, when as we give to faith mans justification, we dispute not of the principall cause, onely we observe the manner whereby men come unto true righteousness, this righteousness is a mere gift of God. — but it is possessed onely by faith.

Therefore all those phrases of speech are as one, that we are justified by grace, Christ to be our righteousness, Gods mercy to be the cause of our righteousness, righteousness to be attained for

us by the death and resurrection of Christ. Righteousnesse to be bestowed on us by the Gospel, that we by faith obtaine righteousness.

We have put you in minde, that those that are just by faith, that they are just out of themselves in Christ, not because we have praise of honesty among men, are we accounted just before God—but when we bring to him the perfect obedience of the Law—because we have it not in our selves, God giveth it us freely.

I passe what Mr. Walker hath gathered out of these and other Authors, and Printed, and many testimonies of others, which I truly have by me already gathered, which needed but transcription. I will content my selfe with the testimonies of some few your selfe name, and but a few, that the world may see what faith is due to you in citing Authors. I confesse I have not all their writings by me, either to examine your testimonies, or bring them for my selfe, so farre as I have will give a sufficient taste to the Reader.

For Bucer I referre me to what was observed before.

And so for Bullinger, and the Reader may turne to Mr. Walker.

Luther on that very text you cite, hath these passages.

Because I am covered under the shadow of Christs wings.

Flying to Christ our Mediator and Reconciler, through whom we are made perfect; Through him we have all things who only doth supply whatsoever is wanting in us. For Jesus Christs sake in whom we doe beleve.

It is forgiven thee for Christs sake who is perfectly just, whose righteousness is thy righteousness, and thy sinne is his sinne.

Christ which was given for us, whom we apprehend, that causeth thy God doth account that faith though it be imperfect for perfect righteousness.

This object I bring sent from the Father pleased you, and because you have apprehended and imbraced this object, therefore ye please him.

Nothing cometh betwene (we a sinner and Christs love) but Christ.

Christ the Mediator.— Imputation of righteousness is also necessary, sinnes doe remaine in us which God doth utterly hate, therefore it is necessary that we should have imputation of righteousness, which we obtaine through Christ, and for his sake who is given unto us, and received of us by faith.

The reconciler (whence sinne is no sinne, damnable and not) is the Mediator betwene God and man, even the man Jesus Christ, Rom. 8. 1.

Judge now whether he excluded the object or no, whether he taketh it not in as what is apprehended and applied by faith.

Peter Martyr hath these words.

Quin etiam fides ipsa, si qua nostrum opus est consideretur, ea iustificari non possumus, cum opus sit & manum & imperfectum, longe deterius quam requirit. Sed illa iustificari dicimur qua promissiones Dei, & Christi iustitiam meritaque per ipsam apprehendimus & nobis applicamus. Loc. Com. de iustif. Sess. 8.

But also faith it selfe, if it be considered as our worke, we cannot be justified with it, seeing it is a worke both lame and imperfect, much worse then (God) requireth; but we are said to be justified with it, as by it we apprehend the promises of God, and the righteousness of Christ and his merits, and apply them to our selves.

Fingas tibi mendici hominis foedissimam & leprosam manum, qua capiat elemosinam ab offerente: certe mendicus ille à foeditate sua lepra manibus haud quaquam juvarur, sed elemosinam qualicunque accipit. Sess. 8.

Suppose to thy selfe the most filthy and leprous hand of some begger, with which he may receive an almes from him that offereth it; surely that begger is not helped from the filthinesse or leprosie of his hand, but by whatsoever hand it doth receive. Ib.

Qui in seipso Christum habet, is omnino iustitiam habet, de illo enim Paulus scribit ad Cor. 1. c. 1. qui factus est nobis sapientia, iustitia, &c. Sess. 32.

He that hath Christ in himselfe, he hath righteousness altogether, for of him Paul writeth ad Cor. 1. 1. who was made to us wisdom, righteousness, &c.

Hic (Phil. 3. 9.) cum iustitiam quæ est ex operibus & ex Lege, appellat suam: cum vero quæ est ex fide quamquam maxime optat appellat iustitiam Jesu Christi. Sess. 32.

Here he calleth that righteousness which is of worke and the Law, his, but that which is of faith, and which he most wiseth, he calleth it the righteousness of Jesus Christ.

Credidit Abraham beleaved, &c. But what did he beleave? forsooth him, &c. At ille quid credidit? hoc se, semen sibi dandum esse, unicum, viz. illud, ut Paulus interpretatur, in quo omnes nationes essent benedicendi, quod est Christus Jesus, Gen. 12. 6. Gal. 3. 16. Sess. 33.

this onely seede to be given unto him, that is, as Paul interpreteth, in which all Nations were to be blessed, which is Christ, Gen. 15.

6. Gal. 3. 16. Pareus.

What did Abraham beleve? to wit, Gods consolatory Sermon of Gods singular gr.ace—of seed to be borne of Sarah—for the Apostle calleth the promised seed, expressly Christ. Neither can it be doubted the promised seede which Abraham beleved to agree with foregoing and following promises of seede and blessing of all Nations by it: and then Abrahams faith was a generall faith or Catholique (as Sophisters call it) assenting to every word of God, But also speciall resting on the promise given of seed, which is Christ. So Ambrose, Abraham beleved God: What did he beleve? that he was to have seed, that is, a Sonne, in whom all Nations should be justified. Therefore Abrahams was founded in Christ. The Apostle will more clearly declare this faith about the end of the chapter expressly teaching: Justifying faith ought to be fastned in the death and resurrection of Christ. Pareus, p. 268.

Quid credidit Abraham: in ppe, concionem illam consolatoriam de Dei gratia singulari—de semine nascituro ex Sara— Apostolus enim promissum semen expresse dicit esse Christum. Nec dubitari potest, seminis promissionem, cui credidisse Abraham dicitur, coherere cum promissionibus antecessis & subsequitis de semine & benedictione omnium gentium per illum. In locum.

See Pareus in cap. 4. dub. 3. Justitia ergo fidei imputata est, &c. p. 310. & ib. At Abraham sola fide &c.

And in the former page, Now on the contrary, he proveth Abraham to be justified by faith, that is, with righteousness freely imputed to the be-
leever.

Nunc contra probat Abrahamum justificatum esse fide, hoc est, justitia gratis imputata credenti, idque diserto Scripturæ testimonio.

And there having denied faith as a vertue to justifie, though it be most excellent, &c. Abraham is proposed not as working—but as by faith freely receiving righteousness, p. 270.

Again, When faith is said to be imputed for righteousness it is not to be understood but Relatively, because righteousness shall be freely imputed to the belever, or because the belever of grace shall be reputed just.

Sed Meronimico sensu dixit fidem, id est, Christum fide apprehensum, esse nostram justiciam.

I will name but one place more now of Pareus, he is often before cited, who when in answering Bellarmine, he had said of Luther but in a metonymicke sense he said faith, that is, Christ apprehended by faith, to be our righteousness.—

Addeth.

Y

Which

Quem sensum metonymicum si oppugnat
Adversarius, certe non Lutherum impugnat
sed Spiritum sanctum blasphematur, qui Chri-
stum expresse vocat justitiam nostram, Jer.
23. 6. & 1 Cor. 1. 30. Castig. l. 2. c. 4 p.
418 419.

Which figurative sense called Me-
tonymia, if the Adversary opposeth,
surely he opposeth not Luther, but
blasphemeth the holy Ghost, who calleth
Christ expressely our righteousness, as
Jer. 23. 6. & 1 Cor. 1. 30.

Calvine followeth, in both places mentioneth the ob-
ject. Abraham by believing doth no other thing then imbrace
the grace tendered to him, by which he meaneth the promise;
Christ that seed especially and his righteousness, and that is in-
folded in the goodness of God which it is said to apprehend.

And on the same place. But by faith they borrow from else-
where what is wanting to them, and therefore it is openly called
imputed righteousness by faith.

This is to be referred the promise of future seed.

Where the cause is sought. Why— he acknowledgeth us for
righteous, it is necessary that Christ come forth, who clotheb
us with his righteousness.

Faith adorneth us with anothers righteousness, which is beg-
geth of God.

Faith here hath relation and respect to such a word of God,
which men believing can rest in it. What the promises are be-
stoweth towards the end of his Commandement on that place, as
Pareus and Martir before.

Which righteousness seeing men have not placed in themselves,
they obtaine it by imputation.

To that question, why is so great honour given to faith,
that it is called the cause of our righteousness? he an-
swereth.

First, we must know it is onely the instrumentall cause, for to
speake properly, our righteousness is no other then Gods free ac-
ception, in which our safety is founded.

But because the Lord in giving us a testimony of his love and
homines acquiescere in ipso possint. Quam autem justitiam in se repositam non habeant
homines, imputatione hanc adipiscuntur. Primo sciendū est esse causam donatam instru-
mentalē, nam proprie loquendo justitia nostra nihil aliud est quam gratuita Dei acce-
ptio in qua fundata est nostra salus. Sed quia Dominus testimonium nobis amoris sui
& gratiæ per Evangelium reddendo, illam quam dixi justitiam nobis communicat, ideo
sic illam percipimus.

favore

favour by the Gospel, doth communicate to us that righteousness
I called, therefore we receive it by faith.

Therefore when we give ours justification to faith, we dispute not of the principall cause, onely we observe the manner by which men come to true righteousness. For this righteousness is Gods mere gift, not a quality which may inhere in men, but is possessed onely by faith.

We have therefore called to mind those that are just by faith, are just out of themselves, forsooth in Christ.

We are justified before God, when we bring the perfect righteousness of the Law, for righteousness is opposed to the transgression of the Law, even in the least point, because we have it not in our selves, God giveth it to us freely.

Abraham therefore is not justified—but because he embraced the grace of God trusting in the promised Mediatour in whom all Gods promises are Yea and Amen.

Let the Reader observe but these passages on the same place, and he may observe the vaine confidence of this objector of *Calvine*, for his proper sense of faith, and opposition of the common tenet.

To *Gualter*, M. W. rightly willeth the Reader to see how hardly we are put to it, when as you cite the bare words themselves to prove your interpretation: for *Aretius* (for I have not to examine by either *Musculus* or *Gualter*, or *Illyricus*, &c.) Shal in the next place be considered.

The instrumentall cause is faith of Jesus Christ, that is, that imputed righteousness of God is applied to us by faith in Christ.

It is called the instrument of justification, because the righteousness of God is applied to us by faith.

Ergo cum fidei tribuimus hominis justificationem, non de causa principali disputamus, sed tantum notamus modum quo conveniunt homines ad veram justitiam: justitia enim hæc est merum Dei donum, non qualitas quæ in hominibus hæreat, sed fide tantum possidetur, &c.

by faith.

Meminerimus ergo qui fide justi sum, eos extra se justos esse, nempe in Christo.

Quam asserimus perfectam Legis obedientiam, nam justitia transgressioni Legis etiam in minimo apice opponitur, eam quia non habemus in nobis, Deus nobis gratuito donat.

Non ergo justificatus est Abraham—sed quia Dei gratiam amplexus est fectus Mediatore promisso in quo omnes Dei promissiones sunt Eciam & Amen.

Organica causa est fides Jesu Christi, hæc est, justitia illa Dei imputativa applicatur nobis per fidem in Christum. In *Rom.* 3. 22.

Organum justificationis dicitur quod justitia Dei nobis applicatur per fidem.

Quia cum Deus sit, & in Deo proprie, nobis tamen imputatur & applicatur, adeo ut cum rei mortis simus, Deus nos absolvat à pœna & iustos pronuntiet imputata nobis sua iustitia; hinc imputata iustitia dici potest & grauita. In Rom. I. 17.

his righteousness imputed unto us, hence may it be called imputed and free.

Qua nos iustos facit hæc imputativa est, nam aliena iustitia imputatur in iustis perse, de hac loquitur in præsentia &c. I. vers. 17. 2. cap. 3. Ro. n. v. 21.

Considera non imputari peccatum quod inest homini, sic contra in justificatione imputari iustitiam quæ non inest homini. In. c. 4. v. 6.

Fides igitur tam pia & tam firma pro iustitia ei imputata est, quia hæc apprehendit misericordiam & promissam promissionem, hinc iustitia ei etiam imputatur. Ad v. 22.

Iustitia a Deo nobis factus est, quia in eo solo iusti habemur, reputamur illius merito iusti. Ad I Cor. I. 30.

Ut nos efficeremur iustitia Dei, hoc est, iusti pronunciamur, imputativa iustitia tanquam veste ornaremur: dicitur autem iustitia Dei quia nostra non est sed precario, &c. Ad 2 Cor. 5. iust.

It is called the righteousness of God because it is not ours but freely.

In ipso significat extra Christum nullam esse iustitiam qua nos possumus ornare, & quæ valeat in conspectum Dei. Ib.

Ut perfecte Legem impleret quod nobis impossibile erat, deinde pœnas, &c. In Gal. 4. 4

Because seeing it is of God, and in God properly, yet it is imputed and applied to us, so as when we be guilty of death, God absolveth us from punishment, and may pronounce us just,

With which he maketh us just, this is imputative, for anothers righteousness is imputed to men unjust by themselves, of this he speaketh in the present place.

Consider (in justification) the sinne which is in a man not to be imputed, so contrary in justification, that righteousness to be imputed which is not in man.

Faith therefore so ho'y and so firme is imputed to him for righteousness, because this apprehendeth the mercy and proposed promise, hence righteousness is imputed to him.

Christ is made to us of God righteousness, because in him alone we are accounted just, we are reputed just with his merit.

That we might be made the righteousness of God, that is, might be pronounced just, and be adorned with imputed righteousness as with a garment.

In him he signifieth that out of Christ there is no righteousness with which we can array our selves, and which availeth in the sight of God.

That he might perfectly fulfill the Law which was impossible to us, &c.

Thus

Thus for *Aretius*, who no whit digresseth from the former.

Beza. And not rather an instrument onely and freely given us, with which, as an hand, we apprehend Christ our righteousness.

To righteousness, in those words there is a figure called *Hypallage*.

For properly God is said to impute righteousness by faith, as by and by in *1 Cor. 11. v.* what that righteousness is, is opened before on *c. 1. vers. 17.* and *c. 3. vers. 20.*

For *Junius*, the man might be thought either blind, or unbound in his principles that will but mention him.

By the promises which *Abraham* by faith imbraced, include that of Christ our seed.

Faith in the predicament of relation justifieth not as an habit — but by reason of its relative difference, which confidently imbraceth the gratious promise of righteousness and eternall life.

But relatively onely as it apprehendeth the merit of Christ, as the hand of the begger doth the almes.

The occasion therefore was this, that *Abraham* with a most simple faith did sit downe in those most simple promises of God, and laid hold of the same righteousness of God by the same faith, as it is imputed not to workers to a reward, but beleevers to righteousness and life, as the *Apostle* doth best of all interpret.

To conclude, that we may expound this *Metonymy* by as evident a simile as we can. Faith is as an hand, or as a purse apprehending the treasure of grace which God in *Iesus Christ* exhibiteth to us.

Aut quasi fides sit illud quod nos iustificat, ac non potius instrumentum duntaxat & quidem gratis nobis datum, quo tanquam manu quapiam Christum iustitiam nostram apprehendimus. In *c. 4. ad Rom. 2.*

Nam proprie dicitur Deus imputare iustitiam per fidem, ut mox, *vers. 6. & 11.* quid autem sit, supra ad *1. vers. 17. & 3. 20.*

Fides in genere *non est* habitus, non iustificat in quantum habitus — sed ratione differentie relative quæ gratuitam iustitiam æternæ promissionum fiducialiter amplectitur. *Jun. Thes. de iustif. Sect. 11.*

Sed relative tantum quatenus meritum Christi apprehendit, tanquam manus mendici elemosynam. *Sect. 16.*

Occasio igitur hæc fuit, quod *Abraham* fide simplicissima acquieverit simplicibus illis Dei promissionibus, iustitiamque Dei eadem prehenderet prout a Deo non operantibus, ad mercedem, sed credentibus ad iustitiam & vitam imputatur, quemadmodum *Apostolus* optime interpretatur. In *Gen. 15.*

Denique ut *Metonymiam* hanc quam evidentissimo possumus simili exponamus, fides est tanquam manus aut tanquam locus apprehendens thesaurum gratiæ quem nobis Deus exhibet in Christo *Iesu*. In *Heb. c. 11. 3.*

Doctor *Abbot* is added in his defence of *Mr. Perkins*. I beleeve the words are there, though I cannot finde them, and have foure times inquired, and spent more time then will make an answer. Where we have first, *righteousnesse imputed without workes*; secondly, *what that is by your relation, the reputing of faith for righteousness*, for that thereby we obtaine remission and forgiveness of sinnes.

And you conclude, *he that will undertake to divide this Author and the opinion we comend for, must be more severe then to give a man leave to be of his owne minde.*

I finde the words otherwise cited in your Master *Mr. Wotton*, and will say nothing to them, untill I finde them, but suspend.

But this I am confident of, that the Author no more favourerth your opinion, then any of those that are called your adversaries in this question; and who ever shall read his whole chapter, and consider whom he defendeth, and what against *Bishop*, shall see our arguments for the imputation of Christs righteousness which you oppose propoſed by *Mr. Perkins*, oppoied in many things by Doctor *Bishop* the Papist, and made good against him by *Dr. Abbot*, who doth it as a sonne of the Church of England indeed. What he undertakes you may see, p. 381.

That our justification and righteousness before God standeth not in any inward vertues, &c. but in the imputation of Christs obedience and righteousness made ours by faith, shall be proved to him, God willing, by better arguments then he shall be able to disprove.

In that place, for this by the way he nameth, 1 Cor. 1. 30. But the Gospel teacheth us to acknowledge Christ immediately and wholly our righteousness and salvation, in whom, and not in our selves, we are made the righteousness of God, that is, just in the sight of God, in that his obedience and righteousness performed and wrought in our name, and for our behoofe, is imputed unto us by faith in his blood.

1. *Mr. Perkins* argument is, That which must be our righteousness before God, must satisfy the justice of the Law, which saith, Doe theſe things and thou shalt live.

Em

P. 381.

P. 383.

P. 384.

But there is nothing that can satisfy that justice of the Law
but the righteousness and obedience of Christ. Ergo. P. 387.

This argument the Doctor defendeth.

He sheweth this Scripture meant of the Morall-Law. P. 389.

Now Mr. Perkins to take away the opinion of our owne righteousness, and to shew that we have no other but the righteousness of Christ to rest safely upon, alleadgeth as Gregory doth, the rigour and severity of Gods judgement which admitteth of nothing but what is exact and perfect, according to the rule of justice prescribed to us. P. 396.

2. His second argument is taken out of 2 Cor. 5. ult. As Christ was made sinne for us, so we are made the righteousness of God in him. But Christ was made sinne by the imputation of our sinnes being most holy. Therefore a sinner is made righteous, in that Christs righteousness is imputed unto him. P. 399.

Which are made good out of Anselme, Augustine, and Hierome.

Where you shall finde a comparison made good against you.

And, that answered that he was made sinne not by imputation, but a Sacrifice. Where he demandeth why the Sacrifice of sinne should be called by the name of sinne. See him who is large in speaking thereunto, out of the Trope and Fathers. There I finde Christ needed not for himselfe to be made under the Law, for to performe the righteousness thereof for his owne justification before God, being otherwise simply and absolutely just. But what he did he did it for our sakes, that we thereby through faith in him should be justified in Gods sight. P. 401. &c.

It followeth that the righteousness of God must be understood of another righteousness, which is that whereof the Apostle instructeth us, whereby the Lord imputeth righteousness without works, according to the words of David, &c. P. 402. 403. Rem. 4. 6. lb.

Hitherto the Argument standeth good. As Christ was made sinne, so we are made righteousness; Christ was made sinne by the imputation of our sinne, we are therefore made righteous by the imputation of his righteousness. P. 404.

Mr. Perkins his third Argument, is from Rom. 5. 19, As by the disobedience of Adam, men were made sinners, so by

P. 404.

by the obedience of Christ are they made righteous. But men are made sinners by the imputation of Adams sinne unto them, and not onely by propagation of naturall corruption: Therefore by imputation of Christs justice we are made righteous.

P. 405.

The case is very cleare, that if we be sinners by the imputation of Adams sinne, then are we also righteous by the imputation of the righteousness of Christ.

Where he defendeth the imputation of Adams sinne, which he proveth against Bishop, (and Bellarmine himselfe somewhere, and you) out of Bellarmine citing Bernard for it, &c. and Augustine, p. 406. and Bernard, p. 407. and Chrysostome.

Now I pray thee Reader doe but judge whether this Doctor be of Mr. John Goodwines side, the opinion he contendeth for or against him, and never credit his testimony but on examination.

Doctor Preston maketh himselfe a stranger to the Tropickall interpretation of this Scripture, and improveth that which is littrell and proper, Treat. Allsuff. p. 12. & 13. In this sense saith it is said to be imputed for righteousness. Abra. beleevd God, Gen. 15. God indeed made the same proposition that he doth here for substance, he tels him what he would doe for him. And (saith the text) Abraham beleevd God, &c. Now it was accounted to him for righteousness, chiefly in this sense, as it is interpreted, Rom. 4. that this very taking of the promise, and his accepting of the Covenant, in that he did receive that which God gave, that put him within the Covenant, and therefore the Lord reckoned him a righteous man, even for that very acceptation and beleeving.

But that is not all, but likewise he accounteth saith to him for righteousness, because saith doth sanctifie and make a man righteous, &c. And then cry out evidence.

1. Doth the Doctor in all this discourse mention your proper sense?

2. Doth he establish it with an, and not the righteousness of Christ imputed?

3. Doth he not infold the object? He tels him what he would doe for him. So that all that he would doe for him was what he beleevd, on which imputation.

Your

EX 1111

Your selfe adde. *This very taking of the promise, and his accepting of the Covenant, and that he did receive that which God gave, was that wherefore the Lord reckoned him a righteous man.*

Is not here receiving the object, the promise, the covenant, and what God gave.

Is not Christ and his righteousness in all these, the seede, and the righteousness of God? If it be by receiving these, he was accounted just, these must not be excluded, this testimony is not against us, but for, and against you, who exclude these.

I will intreat the Reader to consider some of his particulars in the same worke.

The Covenant is the ministration of life and justification—
the Covenant of grace shewes him a righteousness to satisfie this Law, that himselfe never wrought; shewes him a way of obtaining pardon by the satisfaction of another. New con.
p. 75.

Abraham saith the Lord, *I will give thee a seed, and in that seed both thou thy selfe, and all the Nations of the earth shall be blessed.* P. 108.

There was no other way to make mankind partaker of the Covenant of grace but only by faith, by beleeving God, and taking the promise and the gift of righteousness by Jesus Christ. P. 118. & 119.

Because we beleeve the promises and the Covenant of grace, therefore the Lord accepts us and counts us righteous. P. 120.

I would die that I might have Christ and his righteousness. P. 170.

What difference is there now betweene him and the rest of ours, who make the same things objects, and taken in to make us just?

As that of Christ the seed, &c.

And though righteousness be not named there, it is infolded, and explained by the Prophets who reveale Christ in the Covenant, the Lord our righteousness, and that with him was to be brought in everlasting righteousness. And it was granted when the Apostle laieth downe circumcision the signe and seale of the righteousness of faith: faith receiveth righteousness which God promised, being the Seale of the whole Covenant there is infolded the

seed, Christs, and Christs righteousness.

Mr. Forbs is the last, to which testimony I answer.

1. In the same place he saith. *That opinion of the Metonymicke sense of faith, agreeth with the truth of the matter in it selfe.*

2. When he saith that it is taken properly, yet it is with cautions. *If they that take it so, erre not in the signification of it, or the true sense of the imputation of it.*

C. 31. p. 161.

3. And now let us consider what he doth farther.

He teacheth Christs righteousness the onely matter of justification.

P. 163.

And the Lords imputing thereof the forme. That opinion (of Gods accepting our imperfect righteousness) can never be maintained with Gods honour.

P. 164.

That God justifieth us by accounting unto us Christs obedience, which is in it selfe perfect righteousness, in such a sort as by this his imputation, it is ours as truly, and doth as truly cleare us before God as if it were our owne indeed, and we our selves had indeed performed it.

P. 169.

We must first have righteousness, for God justifieth no man that hath not righteousness. It is abomination, Prov. 17. 15.

C. 12. p. 117

That opinion of those who place our righteousness in faith, properly taken, as it is the act of the heart without relation of it as an apprehending instrument unto Christ, is much more pernicious than the opinion of the Papists.

P. 80.

Nothing in Heaven or Earth in man or without man, is the matter of mans righteousness before God, except onely Christ and his obedience. Therefore it is said by the Apostle that he is made to us of God, &c. 1 Cor. 1. 30. and in the Prophet, Jer. 23. 6. and 33. 16. where also be urgeth that text, 2 Cor. 5. ult. and cleareth it, and Dan. 9. 24.

P. 85.

P. 90.

He urgeth Gods justice in justifying, and that if God should justifie us — by faith, as it is a worke or habit in us, God should never be seene to be just, &c. the Saints in Scripture have acknowledged their faith imperfect, whence he concludeth nothing can be our righteousness except Christ alone.

P. 98.

And now let the learned judge of those passages: The cleare approbation of many Authors. The judgement of able, learned,

P. 1. tra.

ned, and unpariall men is found in perfect concurrence with it :
And that

From about Luthers and Calvines time, the fairest streame of P. 44.
Interpreters runnes to water and refresh this interpretation.

And so whether you have cause of shame and blushing for the same, and whether Mr. Walker had not cause of blaming you for not being ashamed and blushing : I say let the Reader judge.

Musculus is cleare for us, as by these testimonies transcribed.

Est quidem fides vera quædam qualitas in pectoribus nostris, sed non justificat nos quatenus est nova qualitas, sed quatenus gratiam Dei in Christo oblatam apprehendit, *In Rom. 3. 24. &c.*

Quomodo illa in nobis impleta est per Christum, primum imputative, aliena justitia, quæ Christi est, adeoque & nostra, quia caro sumus de carne ejus & os de ossibus illius : hac ratione vere justii sumus, quia scilicet Christus nostra est justitia, sanctificatio, redemptio, 1 *Cor. 1. ad Rom. c. 8. vers. 3. &c.*

Huc etiam facit quod justitiam fidei vocat justitiam Dei, non ob hoc tantum, quod illa Deo tribuit justitiam, sed & ob id quod nos per illius justitiam gratis in Christo filio ipsius justificamur per fidem, ita ut aliena justitia justii simus, non propria. Maxima pestis est totius mundi, quod hanc Dei justitiam talem esse non agnoscit, per quam nos justificemur, sed putat nostra ipsorum nos esse justitia salvandos, electi vero non ita, unde quid Apostolus scribat, Arbitror, inquit, omnia &c. — Ex eo vero non ascribemus nobis aliam justitiam quam eam quæ est Dei per fidem Christi. *In Rom. 10. 3.*

Verum placuit antithesi uti peccatorum nostrorum & justitiæ Christi. Nos peccatores eramus, ille justus. Ut commutatio fieret, nostra peccata imposuit filio justo, ac vicissim justitiam illius communicavit nobis peccatoribus. Propter aliena igitur peccata factus ille peccatum est, & nos propter alienam justitiam justitia Dei facti sumus: sicut enim ille non suis, sed nostris peccatis peccatum a Deo, ita

nos non nostra ipsorum, sed ipsius iustitia iustitia Dei facti sumus a Deo.—

Facta namque mutatione peccata nostra sua, & iustitiam suam nostram fecit, &c.

Sed fecit nos iustitiam, id est, imputavit nobis iustitiam, idque non nostram, quæ nulla est, sed suam, gratuitam videlicet & clementer a se imputatam, quam habeamus non in nobis, sed in ipso filio.—

Loquitur de iustitia quam nobis in Christo imputat sicuti peccata nostra illi imputavit.— In hac commutatione omnis nostra salus est sita, ubi & Augustini illud; Ipsi ergo peccatum, &c. in 2 Cor. 5. ult.

Deinde sub Lege esse debitorem est esse faciendæ Legi, ad obediendum illius præceptis, ac subeundum transgressionis pænashic queritur an isto quoque sensu factus fuerit sub Lege Christus Dei Filius? Etenim si iusto non est Lex posita sed iniustis, quisnam reperietur ex omnibus hominibus, ad quem minus pertineat subjectio ista qua Legi sit subditus, quam Christus Filius, Dei omnium innocentissimus ac iustissimus? Accedit & hoc, quod qui Dominus est Legis liber est ab ejus observantia: talis autem est Christus, &c.

Verum ut paucis sententiam meam expediam, non impediunt hæc duæ rationes, quo minus etiam hoc posteriori sensu, Christum sub Lege factum esse intelligamus. Licet enim haud quaquam propter se subijci debuerit Legi; subjectus tamen fuit propter alios quos redimere debebat. Qui aliorum in se debita recipit, non minus debitor est quam si propter sua ipsius esset debita creditori obstrictus.

Christus autem propterea missus fuit in hunc mundum ut debita nostra in se reciperet, proque illis satisfaceret; sic venit in sua factusque est sub Lege, haud propter se, sed propter eos qui sub Lege servient es condemnationi erant propter illius transgressionem obnoxii sic subijcit, ut eos qui &c. *Musc. in Gal. 4.*

And now for your other two Treatises of the same matter, God willing I shall examine all in your owne order.

nos non nostra ipsorum, sed ipsius iustitia iustitia Dei facti sumus a Deo.—

Facta namque mutatione peccata nostra sua, & iustitiam suam nostram fecit, &c.

Sed fecit nos iustitiam, id est, imputavit nobis iustitiam, idque non nostram, quæ nulla est, sed suam, gratuitam videlicet & clementer a se imputatam, quam habeamus non in nobis, sed in ipso filio.—

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An Examination of all the
remaining parts of Master John
Goodwins Treatise of Justification.

CHAP. III.

Containing other proofes from Scripture.

G.



RO M. such passages of Scripture
where the workes of the Law are
absolutely excluded from Justifi-
cation, Rom. 3. 28. Gal. 2. 16.
and Rom. 3. 20. &c. If man be
justified by the righteousness of
Christ imputed, he shall be justi-
fied by the workes of the Law.

Ans. 1. When as we hold Christs Righteousnesse
imputed, its not of the active obedience alone (which
is pretended) but passive also; both, by both these impu-
ted, we are made just before God, or justified. Let notice
be taken of this once for all.

2. Workes of the Law cannot be absolutely excluded.
When as there is an absolute necessity of their concurrence and
influence contributing to the sacrifice of Christ and his Priest-
hood raising them both to that height of acceptation for others: ex-

Aa

cluding

cluding those works. You exclude the passive obedience also, which is not (without the other) sufficient, *ex concessis*, which it seemeth you intend not in objecting onely against that which is active.

3. If workes of the Law be *absolutely necessary* (as is granted) to the sacrifice and Priesthood, whither those, namely the perfect integrity and purity of his nature and obedience, confessedly concurring and inflowing to Justification, are not so to him as Mediator?

Obedientie meritum hoc respectu consideratz nobis impurari libens concesserim, ut quæ Justificationis rationem ex parte constituit. Hæc autem omnia quatenus humiliationis rationem obtinent, carnis et satisfactionis naturam induunt, atque ea ratione nobis ad justificationem imputantur. M. Gat. ad ver. par. 1. p. 1. n. 1, 2. Satisfactio autem Christi actibus perfectionibusque illis comprehensa, est iustitiz, propter quam nos iustificamur, materia, ad Rom. R. 5.

4. The acts of Christs humiliation, all of those servile acts performed by him are confessedly concurring to Justification; mediatory. I shall willingly grant the merits of obedience in this respect considered, to be imputed to us as that which in part doth constitute the nature of Justification; all these inasmuch as they are humiliation, so farre they also pass on the nature of satisfaction, and in that consideration are imputed unto us. And elsewhere, The satisfaction of Christ comprehended in those acts and sufferings in the matter of the righteousness, for which we are justified.

These (it is true) are distinguished from those acts conformed to the Law, flowing from internall holiness: by that reverend Authour. If truly, then those acts of humiliation did not flow from internall holiness, &c. they did not proceed from Christs love to God and man, from humility, from righteousness and piety in his soule. And if they did, the whole was performed to the mediatory Law. and for us, not himselfe, that he should live who was comprehensor from the first moment, lived certainly.

Master Bradshaw, though hee acknowledge Christ bound as man to the Law (notwithstanding personall union) yet hee maketh it a part of Christs humiliation, p. 62. And some part, a part of his mediation, ibid. (truly what was a part of his humiliation, was a part of his Mediation) Every part thereof being of that nature that without the same no other satisfaction could have beene available or effectuall, and all proceeding from such an effort and condition, as be needed not to have undergone, nor had not if

be had not taken upon him to satisfy for sinners. Some part of the satisfaction which he made, must needs consist therein, and therefore it must in some degree or other be imputed unto them, to their justification, id. p. 63. It must needs be also in some measure or other a part of the righteousness in and by the imputation whereof a sinner is justified, p. 64. Therefore the very assuming of our nature, and all the obedience he yielded thereupon, and by reason thereof, &c. seeme to be some part of the actual execution of his Priestly Office, by means whereof, in part he pacified God, and consequently in part satisfied for sin, p. 65.

He was borne of a woman, not for his owne sake but for others, whose Saviour and Redeemer he is, so being borne he was made under the Law also, not for his owne cause, but for ours. Tea therefore he was borne of a woman, that for our sakes he might be under the Law. Also as he became a servant for our sake, so in that very regard he became under the Law of a servant, p. 66.

So much of his conformity to the Law, as concerneth his humiliation, must either be unnecessary, or part of his Satisfaction, ib. p. 66. &c.

By all which it is apparent that workes of the Law are not absolutely excluded from Justification.

5. The very passive obedience of Christ, will not absolutely exclude the Law from Justification. Christ in his life had a passive action, in his death an active passion, whilst he wrought salvation in the midst of the earth. In his passion there was the highest love of God, and most ardent to mankind, patience, obedience, humility, trust, invocation, hope. And the damned by suffering satisfy the Law, if Christ did so by suffering.

(d) The Law was satisfied by the sufferings of Christ. Christ performed those things for us, by which satisfaction is made to the Law for our sinnes. And 'tis most certaine that the Law of workes is established in justification by satisfaction intervening.

genus humanum dilectio, patientia, obedientia, humilitas, fiducia, invocatio, spes. Et damnati patiundo satisfaciunt legi, si Christus patiundo, Gerard de Iustif. sect. 6. (d) Christus ea pro nobis praestitit quibus legi illi pro culpis a nobis admittis satisfactum est. Itaque operum etiam legem in justificatione peccatoris interveniente satisfactione, stabili, certissimum est.

(c) Christus in vita passivam habuit actionem, in morte passionem activam, dum salutem operaretur in medio terrae. Bern. Serm. 4. hebdomadae, Cantabrigiae, Col. 124. In passione summus amor Dei & ardentissima erga

Si obedientie
five iustitie illi
quam nos legi,
vel Deo potius
vi legis debeamus, quod
æquipollet,
pretium aliquod sit a
Christo pro
nobis depositum,
& a Deo
ipso eo nomine
acceptum,
legi certe divine
nihil quicquam
derogatur. Stabilitur
dum impletur
in *Gal. advers.*
par. 1. Sect. 10.
n. 8, 9. p. 42.
Etiam pena
est impletio
legis, Parens de
act. & pass. p.
83.
Obligamur ad
penam vel ad
obedientiam,
ib.

If there be an equivalent price of obedience and righteousness paid by Christ, and accepted in that name by God, which we did owe to that Law, or rather to God by reason of that Law, then nothing certainly is derogated from the Divine Law. — It is established whilst it is fulfilled.

Punishment is the fulfilling of the Law. We are bound either to punishment or obedience: There is justice and righteousness in repairing injuries and wrongs. Thus much will arise from passages in your 1 *Concl. tr. 2. p. 3.* so that there is not an absolute exclusion of the Law when as sufferings are asserted.

6. Again, It seemeth much to me that you should hold an absolute exclusion of the works of the Law when as you establish Faith in a proper sense, and as a work of obedience, as righteousness, if it be required in the Law (which considered against your denial, the learned hold) the Law is not to be absolutely excluded. And though it be not in the Law originally; yet you know, It may be superadded, and in the Law as now it stands with additions and improvements: Which is your own distinction, *Treat. 2. p. 47, and 48.* I may apply it to my purpose.

7. Once more, if there be no medium between a perfect freedom from sin, and perfect and complete righteousness. And that in freedom from sin, the man is ipso facto made perfectly righteous, Righteousness being perfect conformity to Gods Law. Supposing that freedom to appertain to Justification, to be the form thereof as you: I wonder how this conformity to the Law can be absolutely excluded from Justification. If there be a truth in your 2. Conclusion, your absolute exclusion will not stand.

8. Then if Remission of sin (the forme of Justification as you) includes the imputation or acknowledgement of the observation of the whole Law, as the imputation of the Law fulfilled includes not imputation of sin, that such an one is looked upon as one that hath fulfilled the Law. If in the act of remission of sins, there be included the imputation of a perfect righteousness, which is all one with a perfect fulfilling of the Law.

Law, as you Concluf. 4. p. 5. 2 Treat. Whether this absolute exclusion of the workes of the Law from justification be consistent with it, both true?

9. I will but name it. Others (you know) are against you and teach a necessity of obedience to the Law to justification, as our debt, and that eternall way of God to live.

And that these places intend not obedience to the Law simply, but performed by our owne persons; though this is not personall performance, and that such obedience is impossible, it followeth not of the Law, performed for us by our Mediator. So our Church, &c. See before, and some of the reasons now named are confessedly, inforce; as, where the death of Christ, is satisfaction to the Law.

But you cannot indure this answer; and therefore against it, say, 1. *Not to be justified by the workes of the Law, is as much as not to be justified by any workes of the Law whatsoever.*

I answer, True, performed by a mans selfe, not by another, and whether what hath beene premised, be not sufficient against an absolute exclusion of the Law, which is in your argument, and that *ex concessis*, I leave to your second thoughts.

2. Neither is there blame in the Apostle, or unfaithfullnesse: Seeing, where he layeth downe that we are made righteous by the obedience of Christ, he layeth downe the workes of obedience of Christ to the Law. Not to use repetitions else premised, that necessary influence and concurrence of it with the passive obedience.

3. Neither is it therefore a *share upon men*, seeing there is intimation sufficient, and inclusion of his obedience to the Law, so manifest as hath beene shewed.

4. Neither had Saint Paul need your teaching him to preach, he Preached Christ our Mediatour and Surety, humbled to death for us, *Obedient to death for us*. And justification by Faith in him. All which notwithstanding, they were ignorant of that which is called Gods righteousness, and hence they established their *owne Righteousnesse*,

and submitted not themselves to the righteousness of God, which is Christ the end of the Law for righteousness to believers. When as there is such an evident, absolute, necessary concurrence and inclusions and interpretations as have beene spoken of, you may see the vanity of this illusion.

Here you urge objected against your selfe, that Paul gave sufficient intimation of the righteousness of Christ, when as he first excludeth what is done by our selves, and mentioneth Christs doing the workes of the Law. The first from Tit. 3. 5. and the second from Gal. 4. 4.

To which you answer, and first to that of Titus.

G. p. 62.

That the active obedience of Christ should be wholly excluded, and be made a stand-by, so as to have nothing at all to doe in the great businesse of Justification, this discourse no way affirmeth. It hath beene expressly acknowledged from the beginning to have a gracious and blessed influence therein, as it issueth and falleth into his passive obedience. Which together may be called a Righteousnesse for which, but at no hand a Righteousnesse with which we are justified, &c.

Answer.

Very well, this is what I observe, the destruction of your argument from an absolute exclusion (this to be the matter or forme, is not an absolute exclusion, which yet is your conclusion in this argument where you call it an essentiall requisite.) In the meane while, You know there are many, all that I know, but some two or three of you, that make it the matter of our Justification, and forme also as it's applyed, and establish the merit, what ever you say, and but say, to the contrary.

2

Therefore *ex concessis* the rejection (in those words) of workes which we have done;

First, may suppose, the workes of righteousness of Christ, as part of the satisfaction necessarily inslowing: which is answer to what you say.

Secondly, *This must be supposed and established, as you, p. 16.* in this businesse though not named.

When as it is said not by workes of Righteousnes which we have done, it's all-one as to say our owne selves have done

done, for we and our selves are all one.

May ? nay must, seeing they are a cause and absolutely necessary, as your self teach. As Christs death is supposed, so this inflowing necessarily, being an essentiall requisite.

Neither will it be put out of question, because the Apostle nameth Gods mercy. For as Gods mercy and Christs death stand together and have place in Justification, so Christs workes concurring with Christs death, the mercy of God and Christs merits agree sweetly.

Neither by that that mercy is explained in the new birth, and washing with the Holy Ghost. For mercy in the effect regeneration will consist also with Justification : washing is a generall Justification and sanctification species or particulars thereof, at the same time performed by the same Spirit, as 1 Cor. 6. 11. they are inleparable.

Yea saving implyeth as freedome from guilt and punishment, so righteousness by which, though it be not here expressed. Finally, passing that non-sense, given as a reason, why this place is impertinent, in these words : Because it is evident that the Apostle here rejects the workes of Righteousnesse, which he names from being any causes antecedently moving God to save us, and not from being the forme of Justification. For it maketh the Apostle not to exclude workes of Righteousnesse from being the forme of Justification, and so to be a Patron of Popery, whose tenet that is. To what followeth.

That, If it be granted that the workes of Christ must of necessity be here implied : All that will follow is, that not our workes but Christs moved God to save us, by the washing of the new birth.

To which I answer, not Christs workes, but Gods mercy in Christ, and by his active and passive obedience. Mercy moved God to chuse us in Christ, to appoint us to salvation by the meanes of our Lord Jesus Christ, and accordingly to execute the same in whole salvation, in Justification; though it moveth as being the meritorious cause, it is also the matter, as after, and forme as applied in washing us by the Holy Ghost, the Spirit applying or sprinkling

us with the blood of that holy Lambe, washeth, sanctifieth, and justifieth.

The same blood of that holy Lambe, or active and passive obedience of Christ that justifieth, is not onely a meritorious cause, and so for matter (which could not be, if it had not worth) but also that which applied supplyeth the place of a forme justifying, which were it never so worthy, without application it could never doe. When you lay downe Reasons you shall heare more.

P. 66.

To that place, *Gal. 4. 4.* that you may illude it, you say, First, *Christ being made under the Law, doth not signifie Christs subjection to the Morall Law, but rather the Ceremoniall Law; that was it we were under, from that he redeemed us, and it is not reasonable he should be made under any other Law.*

Answer, We were under the Morall Law, its curse and condemnation, under its strict and personall performance, as well as it, considered as a rule of life. And though it continueth as a rule of life, we are by Christ redeemed from the curse and condemnation thereof, and strict personall performance of it. And this was the effect and end of Christs making under the Law. And there is more reason that this should be infolded, for as much as this was the greatest bondage of the twaine.

G.

Secondly, You say, *Taking it for the Morall Law, it was not to the preceptive part, but the curse. Which standing, the case is plain, there is no place for the workes of Christ. No Author, affirming either the death of Christ, or the imputation of his death, should be the formall or materiall cause of Justification.*

1. It was to the preceptive part as well as the curse. Both are our debt, our Surety was accursed for us, and fulfilled all Righteousnesse for us; paid our whole debt.

2. When as you say his death was the price, by which he deserved our justification. You will have us, and wee you, to remember, it was not so without influence of the *active obedience of Christ.* You will not have the *active obedience*

dience separated from the passive, nor againe the passive from the active, in respect of this common and joynt effect of forgiveness of sinnes, or justification arising from a concurrence of them both, p. 132. &c.

And Sir, it is the common tenet of Protestants, that the obedience of Christ is the matter of justification, and imputation, the forme, that is such by analogy, and instead thereof. And Saint Paul saith, that *By the obedience of one, many shall be made righteous, constituted.* Nothing but righteousness can make righteous, that applyed maketh us so, or justifieth us, and you must acknowledge that your owne phrase, often used.

CHAP. IV.

A Demonstration from Scripture of the non-imputation of Christs Righteousnesse for Justification.

FROM Rom 3. 21. But now the righteousness of God is made manifest without the righteousness of the Law, having witness of the Law and the Prophets; even the righteousness of God which is by the faith of Jesus Christ, unto all, and upon all that doe beleve.

If the righteousness of faith consists in the imputation of Christs righteousness, then is it not, nor can it be made manifest without the Law, the workes of the Law; but the righteousness of faith is sufficiently manifested without the Law, therefore it doth not consist in the imputation of Christs righteousness, p. 70.

The righteousness of faith is that which faith receiveth, which God giveth or imputeth, the righteousness of Christ, and it is revealed without the Law; (faith *Pareu*) (a) Not in the Law, therefore it is not Legall. By that is the knowledge of sinne, not of the righteousness by which we are justified. (b) The Law, professedly delivereth not that, but urgeth righteousness of workes; The man that

B

doth

(a) Non in Legge, non est ergo legalis.

(b) Lex ex professo eam non tradit, sed urget justitiam operum; qui fecerit ea vivet in eis. Pareu in locū.

(c) *Dixerat supra, c. 1. 17. regitur per Evangelium: quod hic repetendum. Sic innuit præter Legem aliud doctrinæ genus in Ecclesia a Lege distinctū, argumento & usu. Lex in præceptis sita est, arguit peccata, & damnationem addert: Evangelium in promissione gratiæ consistit, offerens justificationem & salutem gratuitam credentibus in Christum—in-
nuit etiam duplicem esse justificationem: unam Legis seu Legalis, seu operum, inefficacem & impossibilem, hominum vitio: alteram Evangelii seu Evangelicam, seu fidei efficacem & salutarem. *Parere* in locum. (d) *Adfert hæc fides justificationem, non effectivæ, quasi habitualiter justos efficiat— nec materialiter, quasi ipsa sit illud quo justi consensum: sed objectivæ, quatenus in Christum qui est justitia nostra dirigitur, & organicæ, quatenus donum justitiæ Christi merito credentibus gratis imputare apprehendit, Par. in v. 22.* (e) *Semel observetur, Phrasium æquipollentiam (amixtæ others) justitia non nostra, aliena; or non propria, or propria. See p. 191. 190. & 187. And that it is justitia per obedientiam Christi, & justitia imputata a Deo, p. 190.**

1. So that I answer, that righteousness is not in the text of my booke.

2. Those that are justified by Christ, &c. are so by a righteousness not revealed in the Law. But the righteousness of faith is the righteousness of Christ imputed, which is expressly manifested by the Gospel without the Law.

To the Argument I deny the consequence of the major: that which the Law revealeth is our owne. He that doth them shall live in them, as before.

Qui fecerit ea
vivet in eis.

It is not anothers, not Christs, not imputed righteousness, not Gospel righteousness, the righteousness of God, as the Apostle calleth it, or the righteousness of faith.

When as you say *the body and substance of the righteousness it selfe, is nothing else but a pure Law or the works of it.* Your adversaries say it consisteth in both active and passive righteousness; and being that it is a righteousness not performed by us, but another, our Surety: (that of the Law being, *Qui fecerit ea, vivet*) you may perceive that it is not legall, and that it is manifested without the Law.

To this you seeme to object. 1. That this Sanctuary hath beene already polluted, and the hornes of the Altar broken downe. I answer, Let the Reader and your selfe go againe and see.

2. The righteousness of faith cannot be fully taught without any consideration of the Law, *ex concessis*, seeing Christs righteousness active hath *a necessary concurrence and influence to make his passion a fit atonement.*

3. Though the works performed by Christ be the workes of the Law, and we justified by them (together with the passive) which also is obedience to the Law, yet they are not legall righteousness: *Qui fecerit ea*, is the voice of the Law; were they our proper personall workes, it were to purpose; being the righteousness of another, the Law revealeth it not, neither are they properly legall.

4. To this righteousness active and passive, the Law, and Prophets give testimony as unto the Surety himselfe, so to his righteousness; and this is that which we teach to be applied by faith, which you confesse hath testimony. The Law, &c. open the seed of the woman, the blessed seed, the Lord our righteousness, making an end of sinne, bringing in everlasting righteousness. And when as that is so absolutely necessary as is shewed to constitute our Priest and his Sacrifice and the efficiencie of both then and now: It is a wonder to me that the same mouth should argue to an utter exclusion of it.

Finally, this is to all and upon all by faith, we confesse

opposition betweene faith and the workes of the Law, personall performances; neither is there perfect agreement betweene the workes of Christ and the Law, there is as much difference in justification as betweene our owne and anothers, a sureties, what is given and imputed by God, received by faith, and what a man doth in his own person: Harken to *Calvine* on the place.

Paucis ver his ostendit qualis sit hæc justificationis, nempe quod in Christo resideat, per eundem vero apprehenditur.

In a few words he sheweth what manner of justification this is, forsooth that it resideth in Christ, but is apprehended by faith.

Primum justificationis nostræ causam non ad hominum judicium referri, sed ad Dei tribunal. Ubi nulla justitia censetur nisi perfecta absolutaque Legis obedientia. Quod si nemo hominum reperitur qui ad eam exactam sanctitatem conscenderit: sequitur omnes justitiam in se ipsis destituros. Tum occurrit Christus oportet, qui ut solus justus est, ita suam justitiam in nos transferendo justos nos reddit. Nunc vides ut justitia fidei justitia Christi sit.

After that he gathereth. First, the cause of our justification not to be referred to mens judgement, but to Gods tribunal. Where no righteousness is judged such but the perfect and absolute obedience of the Law. If so be that no man be found who hath attained that exact holinesse, it followeth that all are without righteousness in themselves.

Then Christ must come to helpe; who as he alone is just, so he maketh us just, transferring his righteousness on us. Now you see that the righteousness of faith is the righteousness of Christ. Where he calleth Christ the matter, and the word, and faith the instrument, and addeth:

Quare fides justificare dicitur quia instrumentum est recipiendi Christi, in quo nobis communicatur justitia.

Wherefore faith is said to justify, because it is the instrument of receiving Christ, in whom righteousness is communicated unto us.

Postquam factisumus Christi participes, non ipsi solum justis sumus, sed opera nostra justa reputantur coram Deo.

And then, After we be made partakers of Christ, not onely we are just, but also our workes are reputed just before God.

Where you have our compleat Doctrine.— And consider with what vaine confidence you call him to your part.

CHAP. V.

From Rom. 5. 16, 17. Compared; where

THe gift of righteousness, as v. 17. which is by Christ in the Gospel, is said, v. 16. to be a free gift of many offences to justification. Whence thus, that righteousness which is the gift of many offences, that is, the forgiveness of many offences or sinnes to justification; cannot be a perfect legall righteousness imputed to us, or made ours by imputation. But the righteousness which is by Christ in the Gospel by which we are justified, is the gift of many offences unto justification; therefore it cannot be a perfect legall righteousness, made ours by imputation.

I deny the gift of righteousness, and the free gift or forgiveness of many offences are the same, they differ as cause & effect, as sin and condemnation are cause and effect, so righteousness and remission of sinnes. Righteousness imputed hath its immediate effect, justification. It is a *righteous making*, of which remission of sinnes, is (to speake properly) a concomitant or consequent effect. Those that receive abundance of grace and of the gift of righteousness, are thereby justified, and so receive forgiveness of sinnes. So vers. 18. By the righteousness of one, the free gift came upon all to justification of life. Where there is the effect or end, and the cause by which *Sions* converts shall be redeemed with righteousness, *Isa.* 1. 27.

Life reigneth out of abundance of grace, that is, by grace abounding, and by the gift of righteousness, which is abundantly given us of God by imputation, but is received of us by faith.

If we desire to be freed from that Kingdome, and translated unto this, it is necessary we receive the gift of righteousness in Christ by faith. That received, justifieth, on which remission or freedom followeth.

Vita regnat ex redundantia gratiæ, hoc est redundante gratia & dono iustitiæ, quod à Deo redundanter nobis imputatione donatur, à nobis autem fide accipitur, Parnu p. 367.

Si ex illo liberati (Regno) & in hoc transferri desideramus, donum iustitiæ in Christo fide accipiamus necesse est, Par. p. 368.

Vita perpetuo comitatur iustitiam, ut mors peccatum; sicut ubi peccatum ibi mors est ex ordine iustitiz, & veritate comminationis divinæ, sic ubi iustitia sine gratis impurata ut in fidelibus electis, ibi vita Regnat partim ex eodem iustitiz divinæ ordine, partim & maxime ex promissione gratiz, Qui credit in filium habet vitam æternam.

Life ever accompanieth righteousness; as death doth sin: as where sin is, there is death out of Gods justice, and the truth of divine threatening: so where righteousness— or freely imputed as in the elect beleeving, there life reigneth partly out of the same order of Divine justice, and specially by the promise of grace: He that beleeveth in the Son hath eternall life.

1. We say not that the righteousness by which we are justified, is a perfect legall righteousness, that is, righteousness performed by our owne persons.

2. Yet we affirme that that righteousness by which imputed we are justified, includeth our Sureties full satisfaction to Gods Law, and doth not absolutely exclude the the same as you teach.

Take that part, Christs death for us; this the Apostle rightly calleth a just satisfaction (saith Pareus) because it was the fulfilling of the Law by punishment. Here we shall have you bound, so that the fulfilling of the Law simply cannot be excluded: and then you know the confessed concurrence and influence of Christs active obedience and necessity thereof is asserted by your selfe; and that the Devil and damned suffering doe not satisfie the Law to life, as Gerhardus.

We deny not, but affirme the righteousness of Christ in the Gospel, by which we are justified, extendeth unto a mans justification and forgiveness of sinnes; but may well deny that justification is by the forgiveness of sinnes. It is by righteousness imputed, on which remission followeth, and if it should be by it, and that as the forme (as you) it should be in order of nature before justification.

It is by imputation of both active and passive obedience, both which have a precedency in order, both to justification, as that by which, and so to pardon of sinne by the same reason.

When you say, if a mans sinnes be once forgiven him he hath no need of imputation of any further righteousness; p. 179.

Jure vocat satisfactionem, quoniam fuit Legis impletio per penam, p. 370. in v. 18.

75. for his justification; I subscribe: yet that they may be forgiven there is need of the imputation of Christs perfect obedience, active and passive, that which justifieth, on which there is no imputation of sinnes.

That remission of sinnes is whole justification or justification properly; I deny: it is an effect of righteousness imputed by your texts, *vers. 16. 18.* following just making or justification, which we assert against you, must be by righteousness; and that applied to them, for they are said to be *holy, and unprovable, and unblamable, wholly faire, white as snow, whiter then the snow, perfected for ever*, for which there must be somewhat applied effecting the same. We professe no such righteousness elsewhere, but onely the active and passive righteousness of our Surety given us by God, and applied by faith.

When as you tell us that the righteousness we have by Christ, wherewith we are said to be justified before God by beleevings, is onely a negative righteousness, not a positive, it is nothing but not-imputation of sinne, which you call a righteousness by interpretation, as having the priviledges, but not the nature of a perfect legall righteousness.

1. We say not that the positive righteousness by which, is legall, that is, of our owne performance, but anothers; and so must be called Evangelicall.

2. We put a righteousness, Christs intire obedience from conception even to death, as *Rom. 5. 19.*

3. We deny it to consist in nothing but a non-imputation of sinne, that is no righteousness, it is righteousness in your interpretation, not the Lords.

The priviledges of one legally just your selfe give to faith elsewhere, as here to forgiveness, and faith in that respect may be our whole justification, if that be enough to have the priviledges, so I may say of repentance.

Let us see how you make this good.

1. You shew it out of *Rom. 4. 6.* compared with the 7. and 8. where it is called a righteousness without workes, which must needs be negative; the imputation of righteousness is interpreted nothing else but a not-imputing of sinne, and so it consists in pardon of sinne.

1. I answer, these places your selfe urge for imputation of faith in a proper sense, and so confound faith and justification or imputation of righteousness.

2. Righteousnes positive is said to be imputed, *v. 6. v. 11.*

3. That is taken for the righteousness of Christ, which I have proved is righteousness without workes, that is, not personally performed by us, though it be by another, that is, Christ.

4. That non-imputation of sinne is not the same with imputation of righteousness, but the latter is the cause, the former the effect, as is shewed by me.

And as for *Calvine*, he excludeth not the imputation of Christs righteousness, and calleth this the effect thereof, which also is shewed before.

You adde, *2 Cor. 5. 19. & 21. that which he calls v. 19. in God the not imputation of sins unto us, he calls vers. 21. a being made the righteousness of God in him.*

I deny it, and there they differ as cause and effect, that in the *21. vers. For, &c.* is the cause of that in the *19. vers.* and *Calvine* on the place faith,

Iustitia hic non pro qualitate aut habitu, sed pro imputatione accipitur, eo quod accepta nobis fertur Christi iustitia.

Quomodo iusti sumus coram Deo? qualiter Christus fuit peccator, personam enim nostram quodammodo suscepit ut reus nostro nomine fieret & tanquam peccator judicaretur, non propriis sed alienis delictis; quam putus foret ipse & inimicus ab omni culpa, penamque subiret nobis non sibi debitam. Ita se, nunc iusti sumus in ipso, non quia operibus propriis satisfaciamus iudicio Dei, sed quoniam censemur Christi iustitia, quam fide induimus ut nostra fiat, *Calv.*

Righteousnesse here is taken not for a quality or habit, but for imputation, because Christs righteousness is accounted to us. To that Question.

How are we just before God? forsooth as Christ was a sinner, for in a sort he tooke our person that he might be made guilty and judged as a sinner, not by his owne, but others sinnes, seeing he was pure and free from all fault, and was to undergoe punishment due, not to us, but himselfe. So now we are just in him, not because we may satisfie the judgement of God by our owne workes, but because we are accounted in his righteousness, which by faith we put on that it may be made ours.

But *Acts 13. 28, 39.* openeth it clearly, where the Be it knowne unto you that through this man is preached unto you forgiveness

givenesse of finnes, and by him all that beleeve are justified from all things from which you could not be justified by the Law of Moses. Justification hence is laid downe by the way of negative or privative righteousness, not a positive, so that the justification is not with righteousness, (properly so called) but a justification from sinne, &c. p. 77.

G.

1. This place proveth that through Christ is preached pardon and justification, &c. It followeth not that there is no positive righteousness. Nay through this man in-foldeth the same, that is through his intire satisfaction preached also.

A.

2. Forgiveness and justification from, &c. implieth that party righteous, else should God justify a wicked man which is abominable.

3. Recount your great axiome of things *immediate contraria*. And see whether from the position of pardon you doe not inferre and put perfect righteousness, and suppose it to the passive obedience, its energie or being propitious.

4. Finally, the dispulsion of darknesse, &c. any contrary is by the introduction of its contrary, light, &c.

It is righteousness imputed that hath attending pardon.

You say *this is the proper signification and most usuall, not to signifie giving or bestowing a compleate positive righteousness, but discharging, citing, Prov. 17. 15.*

G.

This is shewed otherwise by that text: when God justifieth a wicked man, he maketh him just first, thence the rights and priviledges of just men, these priviledges of a just man goe together, else shall the priviledges of a just man be common to him with the wicked, abomination.

And one would beleeve just making should be proper and most usuall who shall observe it your owne ordinary expression, See p. 35. p. 38. out of *Haymo. Treat. 2. p. 112. 116. 117. 118. 144. twice 145. 150. 163. 136.* it is nothing else, p. 211. and I finde remission of finnes confessed the priviledge of a man just. p. 5. 1. *Treat.*

to

That text *Rom. 8. 33, 34. Who shall lay, &c. it is God that justifieth,* sheweth the effect by the cause, because God justifieth

C

there

there is no condemnation, so *Rom. 5. 9.* justification is by the death of Gods Sonne, and this we confesse done by faith, as *Gal. 3. 11.* as an instrument, not by our doing this; yet must you not exclude the obedience of Christ untill death, that which qualifyeth: yea, its included in death that it be a pleasing sacrifice, the synecdoche will salute that, of which more after, it answereth that *Jes. 53. 11.* where he is said to beare our iniquities.

For *Calvine* and the rest cited by you, they have the same answer, and that truly in the judgement of many witnesses; amongst whom there is *Chamieere* one of your Authors, I and *Pareus*, who sheweth that the judgement of all, *Calvine* and all the rest; and let the Reader judge who is injurious, of which you complaine.

CHAP. VI.

Argument 5. P. 84.

THIS is taken from the opening of *Phil. 3. 9.* And be found in him not having mine owne righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God through faith. Hence you observe.

1. He saith not that he may be found in his righteousness, much lesse in his righteousness imputed unto him, but simply in himselfe.

To be found in him not having his owne righteousness, is to be found having union and communion with him and his righteousness, Christs righteousness must be supplied in opposition to his owne, to be found in him, is to be found in the Lord his righteousness, in him there is redemption, remission of sinnes in his blood. You grant his passive righteousness, yet here you oppose him, Christ and righteousness; and as for your exception against imputation, herein you are a *Wottonist*, an *Arminian*, and *Socinian*, and will not understand that imputation, is but the application and donation of the righteousness of Christ by God

God apprehended by faith, which are necessarily supposed to mine having him and his righteousness.

Beza will teach you better, *To be found in Christ hath a tacita relation to Gods judgement: for he in loving doth contemplate his owne Christ in whom he may be well pleased. Therefore those whom he findeth to be in Christ, that is, in-set into Christ by faith in these he findeth no condemnation, because he findeth them arrayed in righteousness, such as he requireth in us, that is, perfect and beaped downe, even Christs righteousness imputed to us by faith.*

In him, that is, Christ my Lord, who is righteousness, &c. It is of faith because by faith we apprehend it, because it is imputative, and is applied to us by Christs merit, as Aretius.

So generally he opposeth mans merit to the grace of Christ: for when as the Law bringeth workers, faith man naked to God, that he may be clothed with Christs righteousness, Calvine.

Christ himselfe must be put upon us, that we may be found in him, &c. with his clothing our soules must be clothed, that they may be beautified and gloriously adorned— Phil. 3. 9. where he excludeth all kinde of workers, he must needs understand the righteousness of Christ.

I have read that our faith hath beene excluded by this text, never that the righteousness of Christ should be so, by a Protestant, it is Christs righteousness alone which will indure the pure sight of God here and hereafter.

2. You observe from those words, But that which is of God by faith, here is not the least jot or tittle of any mention, &c. of any righteousness he should have by imputation of the righteousness of Christ. No, nor any righteousness by or through the righteousness of Christ, but onely such a righteousness as is in Jesus Christ, through faith of Christ, or believing in him, and

Inveniri in Christo, tacitam habet relationem ad Dei judicium. Is enim in amando contemplatur unum suum Christum in quo acquiescat. Itaque quos comperit in Christo esse (id est, Christo per fidem initos) in iis nullam invenit condemnationem: Quia iustitia qualem ipse requirit in nobis, id est, perfecta, accumulata exornatos eos invenit. Nimirum Christum iustitia per fidem nobis imputata.

In ipso, sc. Christo Domino meo, qui est iustitia, &c. Fidei autem est quia per fidem illam apprehendimus, cum sit imputativa & Christi merito nobis applicetur, Aretius ita lo.

Ita generaliter meritum hominis opponit Christi gratia: nam cum Lex afferat opera, fides offert nudum hominem Deo, ut Christi iustitia induatur, &c. Cap.

Whitaker against Camp. which Dureau Englished, p. 231.

this is that righteousness say you, and that righteousness of God.
 2. A righteousness which God himselfe hath found out, and which he will owne and countenance and account for righteousness, and no other but this.— The mentioning of this righteousness the second time, as being or standing in faith, is doubtles emphaticall.— It is to shew that this righteousness will carry it, notwithstanding the unlikelihood and seeming imperfections of it, and that the thing is fully concluded and establisht with God.— If Paul had had any minde or inclination at all to have placed the righteousness by which we are justified in the righteousness of Christ imputed, here was a tempting occasion.— But here is loud speaking againe and againe of the righteousness of faith; but altum silentium of any righteousness from the imputation of the righteousness of Christ, p. 87. & 88.

Nimirum Christi
 si iustitia applicata,

That which Paul would be found having, is not his own, but that which is through the faith of Christ, the righteousness which is of God by faith.

This we interpret the righteousness of Christ given by God applied by faith. So Beza, you faith in Christ it selfe.

But first it cannot be faith it selfe, seeing the text is, that righteousness which is through faith, & of God by faith, where faith is but an instrument, by which I have that righteousness, it is not said, beleeving, but by beleeving: that faith is the righteousness he would be found in, but that of God by faith. *Bertin* that Prince of the Arminian band urgeth this text against *Sibrandus*, Epist. p. 57. and hath this answer.

Quod ad dictū
 ad Phil. 3. c. attinet: Serveti,
 Socini, tuamque
 sententiam ex
 professo destruit,
 diserte enim inter
 fidem & inter iustitiam
 distinguit.

As for that saying, Phil. 3. It professedly destroyeth the conclusion of Servetus, Socinus, and your owne, for it doth plainly distinguish betweene faith and righteousness; for in the 9. vers. be faith, Beza interpreting it, But that I may have that righteousness which is of Christ by faith, surely if this righteousness be of Christ by faith, as Beza interpreteth it; or if it be by the faith of Christ, as the old Translation, then this righteousness. Versu enim 9. dicit, interprete Beza. Sed ut habeam eam iustitiam, quæ per hanc est Christi, equidem si hæc iustitia est Christi per fidem ut Beza interpretatur: vel si est per fidem Christi, ut vetus interpretes habet, tum iustitia hæc non est ipsa fides.— Deinde Apostolus Serveti, Socini tuamque sententiam prorsus rejicit, diserte enim scribit,
 reonfesse

righteousnesse is not faith it selfe.— Then the Apostle doth wholly reject the opinion of Servetus, Socinus, and you: for he plainly writeth, *vers. 9.* that I may be found in him not having mine owne righteousness. But it is not my righteousness by which I am justified; and this rightly, for the holy Ghost plainly teacheth, *Rom. 5. 19.* us to be constituted just, that is, that we are justified with the righteousness of Christ. But faith which I have, (if you will speake according to the Scriptures) is thy faith, *Hab. 2. 4.* The just shall live by his faith; and *Jam. 2. 18.* Shew me thy faith by thy works, and I will shew my faith. If therefore my faith be my righteousness, and I am justified by this my faith, then I am justified by mine owne righteousness, and I ought to be found in him having mine owne righteousness: so that either the Apostle doth unwisely, when he writeth, that I may be found in him having mine owne righteousness; or you doe unwisely whilst you will be justified by your owne righteousness, or which is the same, whilst you will be found having your owne righteousness. The Apostle teacheth the righteousness which he desireth to have, *v. 9.* to be of Christ; but having that righteousness which is by faith of Christ; but my faith in what ever manner it be taken, is not Christs righteousness, neither is it that righteousness which is by the faith of Christ; but the obedience which Christ performed to his Father, for me, is Christs righteousness, and with this I am justified, *Rom. 5. 19.* Nothing therefore could be done more unwisely by thee, then to alleadge that place for the establishment of thine error.

Besides, it is much worse in you then him, because you take faith in Christ, not in relation to its object;

scribit, *vers. 9.* ut inveniar in eo non habentem meam justitiam. Mea igitur justitia non est qua justificor: & hoc recte, dicitur enim Spiritus sanctus docere, *Rom. 5. 19.* nos obedientia Christi constitui justos, hoc est, nos justitia Christi justificari. Sed fides quam ego habeo (si secundum Scripturas loqui velis) est tua fides, *Hab. 2. 4.* Justus fide sua vivet, *Jac. 2. 18.* Ostende mihi fidem tuam ex operibus: & ego ostendam: fidem meam. Si igitur fides mea est justitia mea, & ego hac fide mea justificor, tum unique justificor mea justitia: & debeo inveniri in eo habens meam justitiam. Proinde aut imprudenter facit Apostolus cum scribit, ut inveniar in eo non habens meam justitiam: aut vos imprudenter facitis, dum per vestram justitiam justificari vultis: vel quod idem est, dum vultis inveniri habentes vestram justitiam. Quid quod Apostolus docet justitiam quam cupit habere, *vers. 9.* esse Christi: Sed habens eam justitiam quæ per fidem est Christi, verum mea fides, quocunque tandem modo accipiat, non est Christi justitia, neque est illa justitia quæ est per fidem Christi. Sed obedientia quam Christus Patri pro me præstitit, est Christi justitia. Atque hac ego justificor, *Rom. 5. 19.* Nihil igitur imprudentius à te heri potuit, quam istum locum ad hanc errorem stabilendum allegare.

Fides ista meritum Christi respicit, atque hoc modo verum est quod dicitur fides justificat non per se sed correlative, quatenus nimirum apprehendit Christum ejusque justitiam. Ipse viderit.

Christ's righteousness, taking in that, but in a proper sense, and direct opposition to Christ's righteousness. Whereas in one place of *Bertius* I finde, *That faith respecteth the merits of Christ, and thus it is true which is said, faith justifieth not by it selfe, but correlatively, as it apprehendeth Christ and his righteousness.* How he agreeth with himselfe, let him looke to that, as your *Mr. Wotton* once said.

When faith is that, and as a worke, (as elsewhere from *John 6.*) How am I not justified by a worke, and that of the Law too, if faith be required there, as some conceive, and I speake to elsewhere? See *Sybr. p. 56. & 57.*

And when as it is not righteousness, or but inherent; Am I not justified by inherent righteousness? an opinion worse then that of *Papists*, who joyne hope and charity, &c. with faith, as *Mr. Forbs.*

And when as it is an imperfect grace, how can God, whose judgement is according to truth, account this perfect righteousness? it hath need of somewhat else to cover and to justify it. You acknowledge it imperfect, the *Papist* pressing it plead its perfection in this life.

And what will become of the Passive obedience of Christ, if this be that righteousness in opposition to the righteousness of Christ? What need is there of him or his righteousness? Lesse it be to merit that faith be accepted, as *Osterodus.*

What need of remission of sinnes? your interpretative righteousness by which I have the priviledges of a righteous man? I have it by faith in your doctrine and then, away with that as well as the righteousness of Christ. And here let all men take notice of your minde, when as you call it faith in Christ, and that it is an instrument to bring us to fellowship with Christ and his benefits, when yet, here, and in the whole controversie you deny a relative or figurative sense taking in Christ and his righteousness, and put it in opposition. If you will be found in, that doe my prayer is with that Doctor, that I may be found not having faith, mine owne righteousness, if righteousness, and such as it is or ever shall be; but that which

which God giveth or imputeth, Christ, by faith. I believe, helpe mine unbelief. See after, the last Scripture, out of Zambry, see Doctor Ayrie in locum. Olevisan.

CHAP. VII.

Sixthly, that that God imputes for righteousness in justification, is not the righteousness of Christ himselfe, but faith in selfe, by Rom. 3. 28. Rom. 5. 1. and all confesse that men are justified by faith, as act or habit, and why doe they condemne it in me?

I answer, faith with us is an instrument laying hold of the object Christ and his righteousness as an hand doth riches, by which righteousness applied, I am righteous, as rich by the object received riches.

You say you divide not faith and the object, you empty the object with it, as the usuall manner of the Scripture is, and 2. that it justifieth instrumentally, p. 90. 3. and grant as it taketh hold on Christ's righteousness, (though the Scripture never mentioneth it under this consideration) yet still it is an act of faith.

1. You say it justifieth not as an act, *ib.* and yet take it in a proper sense, opposing it in justification to the righteousness of Christ, faith and not the righteousness of Christ.

2. When you give all be granted to faith, that it hath Christ the object, and taketh hold on Christ's righteousness. Yet you teach us that Christ's righteousness (in the variety used in Scripture of the objects of faith) is not to be found in the last mention, p. 38. Neither is the righteousness of Christ the object of faith as justifying, p. 43. unlesse it is propounded to be believed as the creation of the world, or that Caine was Adams sonne, p. 43. neither is it imputed for righteousness in respect of the object, or because it taketh hold upon Christ, or Christ's righteousness, p. 14.

Whereas the orthodox whom you oppose, not onely teach faith in Christ, and that an instrument laying hold of Christ and his righteousness applying it, but justifying

as applying that righteousness, by which applied we are made just.

Faith is as the pencill, it is an instrument, the matter, whitening; the pencill maketh not white but instrumentally, it is the whitening applied by the pencill.

The hand receiving riches is an instrument making rich. I, but instrumentally, riches received properly make rich, faith is but an instrument laying hold of the righteousness of Christ, by it as an instrument we are justified, but that which properly doth is the righteousness of Christ himselfe; and here we say not that whatsoever faith laith hold on justifieth, but *signamur*, we name the righteousness of Christ.

So, figuratively taking in the object, Christs righteousness, it justifieth, as an instrument to this effect, so it justifieth; so faith is imputed for righteousness: here is somewhat equivalent and exceeding the righteousness of the Law, which is false of faith not applying Christs righteousness, and then is it the condition of the Covenant when as it taketh in the object, as is elsewhere shewed.

CHAP. VIII.

The last prooffe from Scripture.

THe Scriptures doe absolutely deny a transferriblenesse, translation or transferring, or moving the righteousness of one person to another, from Gal. 3. 12. and the Law is not of faith, but the man that doth them shall live in them, it denieth it to be done with faith, which was the likeliest band under Heaven—by which he intendeth to make the righteousness of the Law as performed by Christ incapable of this translation or imputation—faith derives remission from Christ, but not the righteousness of the Law, the scope sheweth it is the very doer that shall live, &c.

1. Removing righteousness from one person to another, are not our words, we say not that Christs righteousness imputed is removed, or that it is taken from Christ,

we

we teach it to be subjective in him selfe.

We assert his righteousness transferrible, that is, that it may be, and is imputed or given to us.

He was our *Surety*, he satisfied for us, if there be an absolute impossibility of transferring what is done for another, you destroy suretiship, Christs being our *Surety*.

3. His death is imputable, or sufferings of death, you must hold that imputation of them, or else confesse your selfe a *Socinian*, Mr. *Gat.* exempteth himselfe thereby, dealing with *Lucius*.

If his sufferings, all of them, from his incarnation or conception to his death, his being man, doings and sufferings, forme of a servant, services in that forme, all his poverty, unto, till death, as well as death it selfe; in which there are many servile acts to the Law. Mr. *Gataker* excludeth not them or their imputation, nor *Pareus*; your selfe teach a concurrence and influence of works absolutely necessary to make atonement.

And if Christ did not obey for himselfe (which was vaine, seeing he lived from the first moment) it was for us; his being man holy and just, &c. was his humiliation, poverty, he became poore, that we through his poverty might be made rich.

His sufferings were fulfillings of the Law, even punishment is the fulfilling of the Law.

If sufferings are imputable, the fulfilling of the Law is in all these respects, and are imputed, or else we have no good by them. It is nothing that there is such vertue in Jesus Christ if there be no application, and application receiving on our part necessarily putteth giving and imputation from the Lord.

Now to your argument, we deny the Law to be that by which we are justified, or that the righteousness by which is Legall. It is evident (say we) because that runneth, *The man that doth this shall live*; if we were so legally, we must be so in & by our selves personally, doe this neither needed we a Mediator; we cannot doe this, this and faith are *assystata*, put this, faith is vaine in this matter, when

Etiam pena
est impletio
Legis Par. de
Just. Ash. &c.
p. 183.

we disclaime personall *due this*, there must be grace, and that in Christ. He must be a Surety, conceived, borne, obedient, even to death, dead to make satisfaction; Gods giving him to us, our receiving of him, beleeving in him, by which we have union and communion with him, and his obedience, Passive, and what necessarily concurrerth and in-floweth thereunto. In Christ we have pardon, and adoption, and eternall life; imputation of righteousness is necessary to pardon; by imputation of righteousness we are made just, and so justified from sinnes; by adoption we are heires of the righteousness of faith, that is, the righteousness which faith apprehendeth; *we inherit the promises*, that of righteousness by which we are white as Snow, whiter.

And this righteousness is necessary to life, *the Spirit is life because of righteousness*, imputed, *Chamier*, Rom. 8. 10. *they which receive abundance of grace and of the gift of righteousness*, shall reigne in life even by one Jesus Christ, Rom. 5. 16. *Grace reignes through righteousness to eternall life*, ver. ult.

This is *Gods righteousness*, what he giveth, and we by faith receive, there is a subordination betweene Gods grace, the promise, Christ, his obedience, pardon, life, faith, righteousness is not personall but of the Surety. And this is notably set forth as by forraine Divines, so by our owne, and the Doctrine of our Church, to which we have subscribed. I will send you thither, and proceed.

CHAP. IX.

Argument 1. *That righteousness of Christ cannot be imputed.* Thus,

THat righteousness which will not fit and furnish all beleevers with all points or parts of that righteousness which the Law requires of them, cannot be imputed to them for justification.

But

But the obedience Christ performed to the Morall Law, will not fit and furnish all beleivers with all points of righteousness, which the Law requires of them: therefore it cannot be imputed to beleivers for their justification.

I will grant the major, and if Christs righteousness imputed be not compleat, serving all, it is nothing worth; onely consider how your imperfect faith shall be imputed, and whether it be or can be imputable, and as *doe this* was prove the minor. Answ.

Servants are indebted to Masters, Ephes. 6. 5. obedience with feare and trembling, wives, husbands: He declined doing justice, refused the office of a King, &c.

That our Lord Christ did what pleased his Father in our behalfe is unquestioned, the voyce from Heaven was, *In whom I am well pleased*, Matth. 3. *that we are accepted in the well-beloved*, Eph. 1. It is said he came to fulfill the Law, Matth. 5. and Matth. 3. *That as it became him he fulfilled all righteousness*. In fulfilling the Law, there is no place for want. In all righteousness, there is that which was due by all sorts without exception, the debt of all, was but all righteousness; all this not for himselfe, but us, because he lived from the first moment and needed it not, because he was our Surety, bound to pay our whole debt. It was of him our great Mediator, as p. 108. I suppose that in Christ there is neither bond or free, male or female, King nor Begger, all are one in Christ, Gal. 3. 28. which is inferred from this, that *as many as are baptized into Christ, have put on Christ, and we are all the sonnes of God by faith in Jesus Christ*.

Christ is he who knitteth Jewes and Gentiles together in one body of the seed of Abraham; therefore all taketh away the difference of persons, of which by and by, vers. 28. *who-so-ever*, vers. 27. is that the difference of the state of the Gentiles and of sexe may be taken away, as it appeareth from the next vers. *That putting on of Christ*

Christus est qui Judæos & Gentes in unum corpus seminis Abrahæ connectit; itaque id est tollit personarum discrimen, de quo mox, vers. 28. quicunque vers. 27. ut tollatur gentium status & sexus discrimen, sicut apparet ex sequenti versu Metaphora sumpta à vestibus ut diximus Luc. 24. 49. & alibi sepe sed quæ mysterium nostræ cum Christo conjunctionis, quasi oculis subiciat. Oponet enim Ecclesiæ Christo tanquam veste quadam operiri & sub eo deli-

refere ut sancta sit prorsus & inculpabilis Eph. 5. 27. Ideoque Apostolus semen Abrahami uno Christi nomine significavit supra, v. 16.

Omnes homines, velint, nolint, sunt unū, id est unares speciei tenus—unum individuum quasi ut in Christo se veniunt—per cum ipsum Christum.—Sed hoc demum sciendum, nos per fidem Christo ipsi uniti Spiritus sancti vinculo ut bonorum ipsius. huius participes, ut omnes fideles hac ratione sint unus Christus mysticus; ut loquitur etiam Apostolus, 1 Cor. 12. 12. *Beq. in loc.*

Sensus est, nihil hic valere personas, Unus estis, quo significatur sublatum esse discrimen, *Calv.*

Est illis omnia meritorie; nam dum sunt una persona mystica cum Christo, illis imputat meritum passionis, mortis, obedientie, iustitie, & sic factus est illis adeo sapientia, iustitia, sanctificatio & redemptio, 1 Cor. 1. 30. *Daven. in Col. 3. 11.*

is a metaphor taken from clothes as we said, Luke 24. 49. and elsewhere often, but such as may set the mystery of our union with Christ before our eyes; for the Church must be covered with Christ as it were with a garment, and lie hid under him that it may be wholly holy and without blame, Ephes. 5. 27. and therefore the Apostle signified the seede of Abraham by the one name of Christ.

All men whether they will or no, are one, that is, one thing in kinde,— as it were one individuum, that they may be saved by the same Christ— but this is to be knowne, that we by faith are united to Christ himselfe by the bond of the holy Ghost, that we may be partakers of his good things; that all

the faithfull in this respect are one mysticall Christ, as the Apostle also speaketh, 1 Cor. 12. 12.

The sense is, that here persons avails nothing, You are one, in which he signifieth the difference to be taken away.

He is all things to them meritoriously, for whilst they are made one mysticall person with Christ, he giveth to them the merit of his passion, death, obedience, righteousness, and so is made unto them of God wisdom, righteousness, sanctification, and redemption, 1 Cor. 1. 30.

It pleased the Father that in him should all fulnesse dwell, saith the Apostle, Col. 1. 19. Hence are they presented holy, unblamable, and unprovable in Gods sight, v. 22. and yet are complete in him, c. 2. 10.

And let your next Chapter be read, and see whether there can be any defect for any man, where there is so much and so great abundance.

He that is arraigned in this, and presents himselfe before God, is to say you. Not in the habit of a just or righteous man, but in the glorious attire that makes men just and righteous, the great

great Mediator of the world, whose righteousness hath height and depth in it, a length and breadth which infinitely exceeded the dimensions and proportions of all men whatsoever.—The glory of this righteousness doth transcend the condition of the creature.—All the parts of this righteousness, all the acts of obedience that he performed, he performed them as one that had received the spirit without measure; there was a righteousness and worth in them which did fully answer the fulness of that grace that was given him above all his followers, &c. p. 108. 109. 10.

You object to your selfe, *love is the fulfilling of the Law*, Christs perfect love, is a perfect fulfilling the Law; and therefore being imputed may serve, though some acts of obedience wanting. To this purpose you object; but Sir, we say not that there is any thing wanting.

1. You answer, *love may be an Evangelicall fulfilling the Law and accepted, yet holds not out weight and measure for any mans justification in the covenant of works.*

But to no purpose, that objection urgeth not our love but Christs, and not therefore justification by a covenant of works, but of grace by Christ.

And it will not follow that if his love be imputed, other acts of righteousness were vaine; for what you call other, are no other then love, so all are acts of righteousness.

2. I answer to the second, that the love of Christ is the fulfilling of the whole Law (both Tables.)

3. I answer thirdly, that love (as you grant) being a cause of the being of the rest, and having (what you call) the rest virtually in it, a spirituall unfeigned affection of love is an inward principle of that nature which inclineth and disposeth a man to the performance and practice of all manner of duties required in the Law. Grant Christs love this: It will not be ridiculous to say his love is imputed for their righteousness. For being a cause and virtually including fulfilling, it will serve. It is more to be a cause then to fulfill the Law, and love consisteth not onely in affection but acts themselves, they are love in words and deeds.

And there is somewhat in it when as Paul professeth

D d 3. . his

Propter quod
unumquodque
estale illud est
magis tale.

his life to be by faith in the Son of God who hath loved me and given himselfe for me; in which there are both his active and passive obedience, 2 Gal. 20. and the objects of his faith.

2. You object, It is sufficient though there be what is equivalent to such particular acts of righteousness, and answer.

1. The Law must have jot for jot, tittle for tittle, point for point, letter for letter, otherwise it hath a curse.

1. I answer, not questioning but Christ yeilded jot for jot, tittle, &c. He infinitely exceeded the dimensions and proportions of all men whatsoever, as you : where is more, there are jots and tittles.

But Sir, How shall your faith not taking in this righteousness of Christ, nay opposed, be jot for jot, &c. and how will Gods judgement be according to truth, if that be instead of doe this ?

2. And secondly, I answer to the second, that the acts of Christ imputed are the acts of him that was our Surety, which infinitely exceeding the dimensions and proportions of all men whatsoever, serve the necessities of all men whatsoever ; every mans turne is served here, even that which the Lord requireth of him; to omit that those differences are taken away.

3. You object to your selfe equivalence in his doings as in his sufferings, the debt was eternall death, he paid it by what was not eternall, but equivalent, and so might by doing. And answer.

1. Denying those words Thou shalt die the death, must of necessity meane eternall death, according to the letter.

2. Neither that nor by way of equivalencie, was not Gods meaning, but the evill of punishment represented and knowne to him by the name of death, without consideration of duration. I answer.

1. Sir, to die the death is such a punishment, which though it hath not eternity of its nature, yet it hath eternity a concomitant as your selfe out of *Scotus*, and that is in it selfe (because of concomitancy) for ever, the freedom from it is accidentall. It is eternall in the threat, as is scene in execution on Devils and wicked men, it had beene so to us if our Surety had not borne it, and beene on him

him for ever had he not overcome it.

3. But then you answer, 3. that though God did take liberty to vary from the curse, and to use equivalency, it followeth not God should accept such legall payment as is equivalent.

I answer (still premising that Christ yeelded compleat satisfaction as before) that if God did vary in the curse, he received legall payment which is equivalent, death was legall payment, and doing you object is but legall payment; *The soule that sinneth shall die*, is the voice of the Law.

To that you farther adde of God that *having received a full satisfaction of all the transgressions of the Law he may by a second covenant accept of what he pleaseth to instate men in this benefit, which is to him equivalent to perfect legall righteousness.*

I answer, that which Christ paid being the full satisfaction of the Law, answereth our debt compleatly, and there is no need of any thing else to be accepted, (It is injurious indeed) that is equivalent to compleat legall righteousness, that satisfaction of righteousness onely graciously imputed to us as performed by our Surety for us, is enough. Faith indeed hath the place of an instrument or hand receiving what is accounted or given, by which applied I am just, and so have priviledges; but hath no equivalence to the righteousness of the Law, as in it selfe, in justification; excluding the righteousness of Christ as you hold it out; and the satisfaction of the Law by Christ our Surety, to such a faith is what God doth by the covenant of grace. —

To what you adde more, that may suffice which I have already spoken, I will hasten to your 10. chap.

CHAP. X.

2. Ground, *ibid.*

THat righteousness which is exactly and precisely fitted to the person and office of him that is Mediator between God and

and man or Redeemer of the world cannot be imputed to any other for his righteousness.

But such is the righteousness of Christ: Therefore the minor opening the riches of the righteousness of Christ is granted, and use made of it in the former argument as destructive to its pretended unfitness in our Sureties righteousness.

To the major I answer, by denying it, the precise and exact righteousness of Christ our Mediator can be and is imputed to us, we are clothed with the robes of Christ's righteousness, his righteousness which hath heights and depths, &c. so that according to the truth (as Doctor Prideaux explaineth our tenet) we are equally just because with the same righteousness, in that we are as just as if we had personally performed it our selves.

Juxta veritatem
æque justitiam
sumus, quia eadem
justitia, de
justitia, p. 171.

1. Yet, 1. Rob him not because we are found herein by his consent and commandment of application, by his giving and his enabling us by faith to apply the same.

Æque justitiam sumus quoad veritatem, quia eadem justitia; licet non æqualiter ex eodem modo, cum ille justus sit subjective, nos imputative; ille de proprio, nos de illius largitate.

2. For the equality, he that affirmed we are for truth equally just, because with the same righteousness; though not equally and in the same manner, seeing he is just subjectively, we imputatively, be of his own, we of his bounty, openeth our sense for equality. Doctor Ames answering Bellarmine, layeth downe our tenet.

Christi justitiamatenus nobis imputari, ut ejus virtute nos perinde justitiam censeamur coram deo ac si nosmet ipsi in nobis habemus quo justitiam coram ipso censeamur.

we are accounted just before him. And then,

Justitiam Christi imputari singulis secundum eorum particularem necessitatem, non secundum universalem quem habet valorem.

Christ's righteousness is so far imputed unto us, that we are by virtue thereof so accounted just before God as if we our selves had in our selves that whereby

Christ's righteousness is imputed to every one according to their particular necessity, not according to the universal value thereof.

Whence you may see how we take and take not that robe of unmeasurable majesty upon us, and how much you are deceived, and deceive when as you imagine that, and

and thereby grieve the truth; the generation of disputers teach you otherwise, Doctor *Prideaux*, Doctor *Ames*, and so Doctor *Davenant* proposeth it.

It is to be weighed that Christs righteousness is not imputed to him and that beleever according to the whole latitude of its efficacy; but so as every one hath need of it.

Perpendendum Christi iustitiam non imputari huic aut illi credenti secundum totam latitudinem efficaciz suz, sed prout unufque ea opus habet.

And that may answer what is urged, p. 110. and we avoid *presumption* or *blasphemy*, and sheweth what a communicableness we hold measured onely by our need; (Let the Reader see more in the former part) and so conceive what every member receiveth from Christ the head, and how that is used. The head infloweth according to the need of every member, and the member receiveth so much, so much as maketh us perfectly just; perfectly holy in the sight of God. The imputation of which your argument teacheth not.

When as you say, p. 113. that *Christ with his members are a body onely by way of resemblance*. If withall you acknowledge our Union true and reall in its kinde it shall suffice, if otherwise, you must with Mr. *Wotton* answer the charge Mr. *W.* laith on you before.

CHAP. XI.

A third Ground, p. 119.

THere is no necessity of this imputation of Christs righteousness, be that is compleatly justified by having his sinnes forgiven, is justified without the imputation of this active obedience of Jesus Christ. Mr. G.

You say this proposition is generally granted, but you begge it, for those that contend for imputation of Christs righteousness, active or passive, both, make it the cause of remission of sinnes, as before.

A.

But a beleever is sufficiently justified before God by the remis-

G.

E 2

sion

sin of sinnes, therefore I conclude there is no need, &c. *ibid* you say was proved, c. 5.

And there you have answer.

Then you object to your selfe, that remission is but a part of justification, not the whole, and that imputation of righteousness must be added.

To answer which, you cite *Calvine*. Let what you say and I answer before, be considered by the Reader, and he shall see your head and his opinion at odds. He maketh remission an effect, See l. 3. c. 14. Sect. 12. *hac nos instruit*, &c. There shall you see your rashnesse in that assertion, and the maintenance thereof, and *Pareus* his testimony against himselfe, and your vanity in urging their objection as arguing a diverse tenet amongst Protestants, by both *Pareus* and Doctor *Davenant*, &c.

When you p. 127: excuse your imputation of faith in a proper sense being the same, that justification stands in remission of sinnes onely.

I answer, it is vaine, for faith in a proper sense without a Trope, justifieth with you both, and they say that justification consisteth (a) in regeneration and remission of sinnes; you make them the same, both of you dispute against imputation of Christs righteousness, which yet is the Protestant tenet (*Piscator*, *Pareus*, Mr. *Gataker* not excepted, who teach the imputation of Christs passive obedience.)

Neither doe the Scriptures expressly demonstrate it, *Rom.* 4. 6, 7. *nay vers 6. & 11.* there is a manifest and expresse imputation of righteousness as well as not imputation of sinne, and that they are cause and effect is shewed by Authors in the same place; and as for that Synecdoche, it is not so needfull there, seeing there is such an expresse of both imputation of righteousness, and non-imputation of sins.

When blood is mentioned, it is by that figure, and it doth not exclude other parts.

(b) In naming blood onely, he would not exclude other parts of redemption, but rather under one part comprehend the whole, so by the figure Synecdoche the whole expiation is meant.

Who

(a) In regeneratione & remissione peccatorum.

(b) Sanguinem autē solum nominando non voluit alias redemptionis partes excludere, sed potius sub una parte totam summam comprehendere, sic per synecdochē totā expiatio nominatur, ad *Rom.* 3.

24. *Calv.*

So *Eckhard* p. 398 *falsci, contraversi, who citeth Trekar.* p. 148. *Bucan.* p. 337. & *Ursin.* p. 452.

Who saith, *when we come to Christ, first there is found the exact righteousness of the Law, which also by imputation is made ours.* Ubivero ad Christum ventum est, primum in eo invenitur exacta Legis justitia quæ per imputationem etiam nostra fit; *Calv. in Rom. 3. 31.*

And thence answer may be given, that when we are said to be justified by Christs blood, *Rom. 5. 9.* the active obedience is not to be excluded. You see it is *Calvines Doctrine*, and so *Bucanins de justif. ad Q. 15.* say your selfe make this an essentiall requisite, as afterwards.

What is said of *supply by adoption*, as you referre us to the next chapter, we will referre thither our answer.

Neither need you argue against your adversaries, as separatists and dividers of the active and passive obedience of Christ, and such a putting them into parts, it is but your owne conceipt.

If there be absurdity, it is your owne, who exclude the active obedience, and so separate and divide them. We confesse, in your words, that the active obedience of Christ will not profit men if they separate it from the passive, *John 12. 14.* neither will the passive it selfe be found it selfe, that is an atonement or expiation for sinne, according to the will and purpose of God, except we bring in the active to it, &c. you wound your selfe, not us, in that, and what followeth.

Finally, neither will it follow that the formall cause is double, but one; Christs obedience active and passive, not to be divided or separated, is the matter, it imputed supplieth the place of a forme and constituteth us righteous, as *Saint Paul* himselfe, *Rom. 5. 19.* and so must you interpret that place, or else separate and divide, offend in the very thing you reprove (though causelessly.)

CHAP. XII.

4. Reasons, p. 136.

That which dissolves and takes away the necessity and use of that sweet and Evangelicall grace of adoption, cannot

not hold a straight course with the truth of the Gospel. But this imputation in the sense contraverted dissolves and takes away, &c. the necessity of adoption. Therefore.

You say the minor is evident, that we introduce this imputation of Christs righteousness, that we may have a title to life or Heaven, according to the tenor of the covenant, Hoc fac & vives.

By remission we say accrues no right, and that truly, therefore we compell the righteousness of Christ to take this honour; neither is another use conceivable of it, then to qualifie men to Heaven, which is proper to adoption; this is to frustrate the purpose and counsell of God, &c.

1. I answer, imputation of righteousness, righteous making, giveth a title to life or Heaven; if regeneration doth so which is but imperfect (wherein yet adoption is founded) perfect righteousness given and received much more, which is of the twaine, the chiefest foundation of adoption: the Spirit is life because of righteousness, Rom. 8. 10. which learned Chamieer interpreteth of imputed righteousness, those that receive abundance of grace and of the gift of righteousness, shall raigne in life, Rom. 5. 17. By the righteousness of one the free gift came upon all to justification of life, vers. 18. Grace raignes through righteousness to eternall life, vers. ult.

2. Yet we say not according to the tenour of that covenant, *Doe this and live*, that is by personall performance; righteousness of Christ imputed is of another, yet ours, given and received, establishing the Law; see *Calvine on Rom. 3. ult.* cited but now, and *ad Rom. 10. 5.*

Hunc scrupulum optime discutit cum ex ipsa Legis Doctrina stabili fidei iustitiam— est autem locus ex *Lev. 18. 5.* ubi dominus vitam eternam pollicetur, iis qui Legem suam servaverint.— Atque ita defectu tuo coacti ad Christum confugere discerent, *ibid.* *Calv.*

He doth excellently dispell that scruple, when as out of the very Doctrine of the Law he establisheth the Doctrine of faith—the place is taken out of *Lev. 18. 5.* where the Lord promiseth eternall life to those that shall keepe

this Law—and so compelled by their owne defect, should learne to fly to Christ.

3. We say not we have no right by pardon, and it is not

not true, seeing I finde that concurring as the consequent of righteousness, *Rom. 5.* the places you cited, especially if be that is freed from sinne is ipso facto made perfectly and compleatly righteous, as you conclud, *part. 2. p. 4.* He that is free from death and no waies obnoxious thereunto, cannot but be conceived to have a right to life, there being no middle condition betwene life and death; and conclud. *5. p. 8.* where speaking of adoption and title thereby, you say the Scriptures seeme to give it to that.

We deny it not to adoption, when as we give it to righteousness imputed, we exclude not Gods gracious dignifying, no we give a place to every grace, faith, hope, love; which have the promises of Salvation. We conceive adoption will not in its claime exclude the righteousness of Christ imputed, which is the maine thing: we be heires of the promises, all, of righteousness lapt up in the promise thereof.

Noah was an heire of the righteousness, which is by faith, *Heb. 11. 7.* that is, the righteousness which faith apprehendeth, and that is that which God imputeth or giveth, Christs, so that adoption doth not exclude it.

Yea, we read that the promise was not made to Abraham that he should be the heire of the world, or to his seede through the Law, but through the righteousness of faith, *Rom. 4. 13.* in which the promise of heire-ship is made to him by that, as it were antecedent. I will not contend against adoptions title, and you must beware you contend not against the title which is by the righteousness of faith, and beware of your conclusion of its being proper to adoption: or consequences against such pregnant Scriptures. Indeed salvation is by faith in Christ, hence adoption, participation of righteousness to justification, to salvation. You cannot exclude the death of Christ from being a cause of our salvation, nor reasonably leave out the active obedience of Christ, its essentiall requisite; neither is of force to that end, but as given and received, which is imputation to the beleever.

And hereby you may perceive your error, 1. in making

king these of divers and contrary natures.

2. In that you make the righteousness of Christ, which is anothers, our Sureties, graciously performed for us, and given unto us, Evangelicall, to be Legall.

3. Consider whether you be not too wise in arguing the vanity of the one from sufficiency of the other, when as God hath joyned them together, when as they are subordinate to, that effect: adoption is founded in regeneration that new birth which qualifieth to justification, but much more in imputed righteousness, which alone is perfect righteousness; which justification qualifieth to life, *whom he justified be glorified.*

All the distinct graces in which adoption is founded, make up a plurality of meanes qualifying to justification, to pardon and life. It is very false that nature hath not a concurrence of many causes to effects, the sunne and man, male, female, not to exclude God who is the first. It is very false that God in the Gospel still allowes but one meane for one purpose, the Word, Sacraments, Prayer, Communion, and Saints, &c. are all ordained to the strengthening of our faith, and to our salvation. Neither doth the Lord complaine of plurality of meanes, but of such as are none of his, or contrary, such is legall righteousness, personall obedience: so the places, *Rom. 4. 14. Gal. 3. 18. & 21. Gal. 2. 21.* where yet *vers. 20.* he professeth *his life of faith in the Sonne of God, loving him, and giving himselfe for him.* The Law is opposed to grace, Christ, the promise, faith, Christ and his righteousness, neither to grace nor promise, they are subordinate, all Evangelicall as in that text. See that you be not one that laugh these to scorn.

And see whether your faith in a proper sense be not under your owne lash, opposed professedly to the righteousness of Christ; from the position of one subordinate to the negation of another established by God, is a vaine and frivolous argumentation.

And see p. 143.
the text cited,
Eccles. 11. 6.

CHAP. XIII.

5. and 6. Grounds, p. 145.

IT dissolves the necessity of repentance, the righteous hath no need of repentance.

I deny what is assumed, a Christian compleate in Christ, white as Snow, whiter, yet needeth repentance, hath it to qualify him to the promise of righteousness, justification, remission: as it supposeth faith, which alone justifieth, so repentance qualifying faith, and conditioning the person, that faith that justifieth is not alone; those that are sanctified are perfected for ever, the same Spirit sanctifieth and justifieth at the same time.

If it stood in an universall non-imputation of unrighteousness or pardon, is not such a man perfectly righteous, as your selves teach; are they not *contraria immediata*, as your selves urge? yet you teach need of repentance daily, as qualifying the subject to the promise; there is the same reason: here pardon supposeth in deed imputation of righteousness by which our finnes are not imputed, therefore it is that they stand not guilty of any sinne before God.

Yea, we assert they have the rights and priviledges accompanying such a righteousness not in possession, but in Christ their head; in the promise which abideth for ever, by faith and hope, as the man, perfect by non-imputation of unrighteousness; (he hath right to life, *he hath everlasting life*, John 3. 36. and yet that consistent with sinne, where there is no condemnation, nay, *everlasting life*, there is a lawlesse Law, &c. Yea there is an imperfect faith which is not without sinne.

When as p. 148. you tell us of the intrinsecal and formal property of a worke of the Law, that it hath power to justify out of internall worth and dignity. You agree not with truth, which teacheth that when a man hath done all he must say, *he is an unprofitable servant, doing but what he ought,*

ought, nor with your selfe, p. 191. He hath done what was duty to doe: and this by our Saviours rule, Luc. 17. 10. makes but an unprofitable servant, i. (I conceive) It is no ground to demand or challenge any great matters at his Masters hand, except it be by covenant or promise from him: these are your words.

It taketh away the necessity of his death.

It doth not, but establish it, by both these imputed a believer is justified, indeed had he beene so before this imputation, or not by it and with it, somewhat might be said, now nothing against it, the righteousness of the Law, Gal. 2. 21. is personall, *the man that doth it shall live*, Christs imputed, is not legall.

And what you talk of imputableness of Christs active obedience, without his deaths is ignorance, that his obedience was to beginne with life, and to end in death; and you forget now your former doctrine of concurrence of active and passive obedience, and absolute necessity of both to make atonement, and that both make up but one obedience and satisfaction.

When you argue against the imputableness of this righteousness of Christ by a question; *Why should men be capable of imputation thereof in the midst of their sins, as well as Christ was capable of imputation of their finnes, in the midst of his righteousness?*

I answer, First, it is impertinent to our question. Secondly, the reason is, the inconsistency of justification and wickedness. Thirdly, *abomination to the Lord*, and the promise of God requireth a lively faith to participation of the same, receiving it, and making it ours, the promise is made unto a believer repenting. *I. i. 16.*

CHAP. XIV.

7. Ground, p. 151.

Imputation, &c. leaves no place for remission of finnes, though
it be quoad veritatem, non quoad modum, as some of that way

way thinke to distinguish themselves safe.

The major is Doctor *Frideanus*, as before, and the assumption is false from the position of a cause, to the denyall of the effect, as the learned; as Mr. *Gassker* also, though in somewhat not agreeing with them, acknowledgeth forgiveness of sinnes to be so, or a consequent.

And in truth when as God imputeth Christs righteousness, and pardoneth them, they have no more sinne then Christ to be pardoned; all are pardoned, these are *contraria immediata*, and you know there is no third or middle: though not in the same manner Christ was, yet *quoad veritatem*, and thus for this argument.

The exception and answer you make of remitting first, and then imputing, is a fancie of your owne to be neglected. Both are together for time, the order is imputation of righteousness, just making, then remission of sinnes.

You object by way of addition, that Christ hath taught us to pray for remission after this imputation, unless it be taught infidels onely, but to aske forgiveness and conceive our selves as righteous as Christ, is rather to mocke God, then worship him.

I answer, that petition for pardon after justification is Christs ordinance, whether justification consisteth in imputation of righteousness or pardon, it mattereth not to that, all must doe it.

2. That by justification (whether it consist in one or other) it is confessed that person is perfectly righteous.

3. That he that doth so doth not mocke God, seeing it is obedience to that commandment, seeing it is Gods way whereby pardon is sued out to the quiet of a mans conscience.

4. That the same is as much against your selfe, who make it to stand in remission of sins, unless you think your selfe not thereby perfectly righteous, or being so, not bound to use that prayer, answer your selfe, and you shall save us a labour.

5. Finally, what you object against us, holdeth against imputation of faith in your sense, for let faith be righteousness or not; if it be by Gods acceptance, as doe and

live to justification; and I am by it interested in all the privileges of a just man. Why may not I be said to mock God (when as I conceive my selfe as perfectly righteous in Gods account) in asking pardon, as in being so indeed? I doe but suppose: there is as full a justification, as perfect a deliverance from death and condemnation, as in the former case, as your selfe grant.

Besides, the question is not of being of sin or of perfection of sanctification, this is denied on both sides, and sinnes being is graunted, though not imputed, and so though righteousness be imputed, and thence no imputation of sinne.

Neither is the righteousness of Christ imputed a legall righteousness as hath beene shewed, that is, personall *doing this*, being it another thing is consistent with sinne *ex concessis*,

CHAP. XV.

IF it were Christs it would have no compliance with that error, that God seeth no sinne in his people.

How doe you prove that it hath compliance?

Whoever is perfectly righteous, in him God can see no sin, but every believer is so by the imputation of Christs righteousness: therefore.

Leaving here your loose Reticke, which is truly applicable to your selfe.

I answer, by a distinction, which I will premise first, and then apply.

God may be said to see sinne either with a simple sight, or else to impute or punish it: the former was on my knowledge his error, the latter is a truth, as we shall see. Out of *Zanchy* long agoe I answered him, for the words

Dicimus etiam Deum ita firmam tenere are: *We say also that God hath so
omnium scientiam ut omnia sint semper e-
jus aperta oculis, & in conspectu ipsius
praesentia ita ut nullius rei eum capere pos-
sit obliuio. Nam quod facis Scripturis se-* *firm a knowledge of all things, that all
things are alwayes open to his eyes, and
present in his sight, that he can forget
nothing;*

nothing; for what is often said in the holy Scripture, that God forgetteth our sinnes, that he hath covered them, and cast them into the bottom of the Sea; These and such like sayings are not to be understood of knowledge simply, as if God knew them no more, but of a judicial knowledge to punishment, that he will not bring them against us in judgement, but forgive them. And this is that which Augustine on the 31. Psalm. Blessed are they whose sinnes are covered; if God hath covered them, he would not perceive them, if he would not perceive them, he would not consider them; if he would not consider them, he would not punish them, he would not acknowledge them, he would rather pardon them; for what is it for God to see sin, but to punish sin?

Answer, he that is made just by the righteousness of Jesus Christ, in him God can see no sinne to punish, that is all that followeth, and here is no compliance with that error which was for a simple sight.

Where there is pardon of all sinnes by imputation of active or passive obedience, one, or both; the same followeth that God seeth no sinne in that man to punish, and I hope that hath no compliance; free your selfe, you cleare our tenet by the same labour.

It is one thing for sin to be, another to be imputed or punished, and so to be righteous, that sin may not be, and that it may not be imputed justification respecteth not the being simply, but being in force, binding to punishment: justification respecteth the latter only, though there be a destruction of the being of sinne, and it is further *in fieri*, and shall have an utter abolition by vertue of fellowship with Christ, yet that falleth not under our question.

There is an *ultra* (I see) to the line of your apprehension, and here is no Riddle.

sepe dicitur, Deum obliuisci iniquitatum nostrarum & peccata nostra esse illi reſta; item ea projecisse in profunda maris; hæc & alia id genus dicta non sunt intelligenda de simplici cognitione Dei, quasi Deus ea non amplius norit, sed de cognitione judiciali ad penam, quod nolit se. ea contra nos in iudicium proferre, sed condonare: a quo hoc est quod Aug. in 31. Psalm. Beati quorum reſta sunt peccata; si rexit peccata Deus, noluit advertere; si noluit advertere, noluit animadvertere si noluit animadvertere, noluit punire, noluit agnoscere, maluit agnoscere; quid est enim Deum videre peccata nisi punire peccata?

See Zaneb. de natura Dei, l. 3. c. 2. q. 14. p. 216. & Polan. Synt. c. 35. similiter.

CHAP. XVI.

A ninth demonstration is an heape indeed of slanders.

Such is the leader, i. That it is true that many that hold the way of imputation are not ashamed, nor afraid to confound the two Covenants of God, of Workes and Grace. That God never made more Covenants then one; that the Gospel is nothing else but a gracious aide or reliefe from God to helpe man out with the performance of the Covenant of workes: so that that life and salvation which is said to come by Christ, shall in no other sense be said to come by him, but onely as be fulfilled the Law of workes for man; and such is that of their inbraving life and salvation according to the strict and rigid tenour of the Law, Doe this.

These are your demonstrations foundation, the rest are superstructures; to answer them were to fight with a shadow: this I answer without demurring. I profess I never read man that did hold those tenets as laid downe by you.

We give to Gods grace in Christ the whole salvation of beleevvers, beginning, consummation, adoption, justification, pardon, sanctification, mortification, graces, exercise, growth, perfection, the saving of the soule and glorious resurrection.

We give all to free grace, we say it is founded in another, a Surety, Jesus Christ satisfying Gods justice in our behalfe. We teach the death of Christ, nay, the necessity of his incarnation, his taking our nature, doing and suffering in the forme of a servant, obeying to death; the necessity of his resurrection, ascension, and sitting at Gods right hand.

We say to our justification his righteousness or obedience active and passive are necessary, they are the materiall cause, we teach the imputation of both, so the streame, they are but few that exclude the active; none but you, Mr. *Wetton*, *Arminius*, &c. deny imputation simply; you admit

admit of servile obedience to the Law; Yea, of the active part, necessarily concurring to make the passive an atonement, we to make the satisfaction full. We teach the subject a beleever in Jesus Christ: finde these in the Covenant of workes, and then I will yeeld I am out.

You object to your selfe, *the righteousness of Christ imputed, and the Law personally wrought by a mans selfe are differing conditions*; and answer, *the substance of the agreement is still the same, righteousness of the Law are that same by whomsoever wrought.*

1. I answer, there is more then obedience to the Law, in doing, there is dying, so that there is no sameness.

2. The Lawes condition was, *the man that doth*, it is not here so, it is not the same. It is beleiving, taking in the object, anothers, a Sureties righteousness.

3. If *Adam* had fulfilled the Law, he had not bene justified with the same righteousness beleivers are, that you should have proved.

To what followeth, we say not Gods imputation is the condition of the Covenant, but faith taking in the object Christs obedience, and we say they justifie not as workes simply, so they have the place of the matter thereof onely, they concurre materially with the sufferings of Christ; and justifie not, but as imputed, neither justifieth, not imputed or not applied: but enough to this was answered in a bare deniall.

CHAP. XVII.

P. 158. 3. *Arguments more.*

THat for which righteousness is imputed to those that beleeve; that cannot be imputed unto them for righteousness. *Arg. I.*
But the righteousness of Christ is that for which righteousness is imputed to those that beleeve: therefore it selfe cannot be imputed for righteousness.

The Major is proved, because it is impossible that the thing merited should be the same thing with that which is the meritorious cause.

I answer, confessing that which is imputed the meritorious cause.

2. Denying that what is merited is the same with the righteousness of Christ, that is, justification is not the same with the righteousness of Christ imputed, they differ as cause and effect.

The major by your proove of it in plaine termes is this. *The meritorious cause of justification (for you twice here confound righteousness and justification) cannot be imputed for righteousness. But the righteousness of Christ is the meritorious cause of justification. Therefore.*

I answer, confessing the minor, Christs righteousness is the meritorious cause of justification.

Denying your major, and so do all ours, who teaching the righteousness of Christ the meritorious cause, yet hold it that which is imputed. Doctor Davenant.

Revera in justificatione talis causa formalis ponenda est, quæ simul & meritoria esse possit: nisi enim contineat illam dignitatem in se propter quam homo rite iustificatus reputetur, nunquam erit causa formalis per quam iustificatus existat in conspectu Dei, De justit hab. c. 22. p. 312.

Indeed in justification such a formal cause is to be put, which also may be a meritorious cause: for unless it containe in it selfe that worthinesse for which man is rightly reputed justified, it will never be the formal cause by which a man is justified in the sight of God.

Your proove of the major is, that it is impossible that the meritorious cause should be the same thing with what is merited. You should have proved it impossible being the meritorious cause to be imputed for justification; here I will leave you sticking, till you expedite your selfe.

Arg. 2.

If the righteousness of Christ be imputed to a beleever for righteousness in his justification, then the meritorious cause of his justification is imputed unto him for righteousness. But the meritorious cause of a mans justification cannot be thus imputed unto him.

This denied before you prove, because the meritorious cause being a kinde of efficient, as the righteousness of Christ is, cannot be either the matter or forme of justification.

1. It may be the forme, as out of Doctor Davenant; nay if it were not worthy it could not justify, not every righteous

righteousnesse, not our owne, being unworthy; but that of Christ being onely worthy, is that by which imputed we are justified.

2. It may be the matter, and so is it commonly termed by Divines. See *Parent* on *Vrsinus* his Catech. *Christi satisfactio* is the materiall cause of our righteousness. See *Calv.* whom you bring as opposing himselfe, where this shall be spoken to more fully.

And hearken to *Parent* in the same place, whom you elsewhere pretend your friend, and you shall finde him in direct opposition.

We are justified by the merit of Christ, partly as the materiall cause of justification in so much as we please God by the obedience of Christ applied unto us, and as clothed with it as with a garment are accounted righteous; partly as by an impulsive cause outwardly moving and meritorious, as for that he absolveth us.

It is in both against you, and if the matter had not due worth it would never doe the worke. It must be a sufficient price that maketh satisfaction paid by a Surety for mans rancome, or else it is worth nothing to that effect: It were not such righteousness as God would accept. It applied would not effect justification, and that which is the effect thereof, remission of finnes.

And for your axiome read *Parent*. Christ hath divers considerations to our justification, 1. as the subject in which our righteousness is, 2. as an adjuvant cause, because he obtaineth it, 3. as the principall efficient, because together with the Father he justifieth and giveth faith by which we beleeve — *Christi satisfactio* is the materiall cause of our righteousness.

Himselfe also calleth the imputation of Christs righteousness the formall cause often times, not in the Papists sense, as inhering in us, that it doth in Christ, in which sense.

Satisfactio Christi est causa materialis iustitiae nostrae, ad q. 6. p. 355.

Merito Christi iustificamur, partim ut causa materiali justificationis, quatenus obedientia Christi nobis applicata placemus Deo, & ea quasi veste induti pro iustis reputamur; partim ut causa impulsiva, procacitica & meritoria quatenus propter eam nos absolvit.

Christus varie se habet ad justificationem nostram, 1. ut subiectum in quo est iustitia nostra, 2. ut causa adjuvans, quia impetrat, 3. ut efficiens principalis, quia una cum patre iustificat & dat fidem, qua credimus — satisfactio Christi est causa materialis iustitiae nostrae, ib.

Remissio peccatorum fit per iustitiam imputatam perfectam, Castig. de iustif. p. 389.

Antecedens falsum & blasphemum: in Scripturam, negat enim posse fieri, quod Scriptura affirmat fieri, & necessatio fieri, Castig. l. 2. c. 7. p. 465.

sense hedenieth it the formall cause, Castig. de iustif. p. 469. and addeth that remission of sinnes is made by perfect righteousnesse imputed. And as for the finall cause, questionlesse there is the glory of Christ as Mediator, which is enough to infringe your inviolable Law; and you should remember you are in an action, where matter and forme properly so-called have no place, but by analogie, or by supplying the place and stead.

And here take notice that your conclusion, that the righteousnesse of Christ it selfe cannot be imputed unto us, as it is Bellarmines, so Pareus giveth it this answer: the Antecedent is false and blasphemous against the Scripture; for it denieth that possible to be done which the Scripture affirmeth necessarily to be done.

The 12. is of affinity with the former.

If the meritorious cause of our justification be imputed unto us, or may be conceived imputable, then the effects themselves of this cause may be imputed to us also, and so we may be said to have merited our owne justification and salvation, and whereby the whole world is justified. Thus we are in the midst of Rome instead of Hierusalem.

The consequence is denied, and largely answered by the Learned before, and you shall finde it Bellarmines against Protestants; and so your selfe in urging it, truly, in the midst of Rome. To omit it is against imputation simply, even of the death of Christ also, wherein you are deserted by Pareus and Mr. Gat. left with your friends Arminius and Socinius.

CHAP. XVIII.

Three further reasons. Argu. 13.

G.

If the active obedience of Christ be in the letter and formalty of it imputed unto me to my justification, then am I reputed before God to have wrought that righteousnesse in Christ.

But I am not reputed by God to have wrought this righteousnesse in Christ: therefore.

Passing

Passing your language, letter formality, and other expressions, I answer in the words of our Homily, *He for them fulfilled the Law in his life, so that in him and by him every true Christian may be called a fulfiller of the Law; for as much as that which their infirmity lacked, Christs justice hath supplied.* Homil. p. 15. The performance of the Surety for me is accepted as if my selfe had done it.

Against this you argue, *then is Christ in his sufferings reputed to have sinned in me, an assertion uncouth and un-Christi-
an.*

To this I answer, my sinnes were his by imputation, they were laid on him my Surety, and in that sense he was a sinner, as well as a Sacrifice for sinne. And questionlesse a being either in other, union and communion are supposed to his bearing my sinnes, and my having his righteousness. In Gods purpose there was that order, and so when as there is an actuall commutation of sinne and righteousness in Gods purpose he bore the persons of all the elect, obeying and suffering for them, which is then accounted to me when as I am incorporated to him when also my sinnes are reckoned to him, and I am actually freed from them.

Against this supposed imputation I argue, *if the active be, then the passive is imputed also, for there can be no sufficient reason given why the one should be taken and the other left. But the death and sufferings of Christ are not in the formality and letter of them imputed.* Arg. 14.

1. We hold the imputation of both. 2. This argument is denied by your friends, and against them, who teach the imputation of the one, and not the other. 3. You are against imputation simply, and so a Socinian, as Mr. G. answereth Lucius. But you will prove it.

If the death and sufferings of Christ are imputed to me, then may I be accounted to have died in Christ, but that can at no hand be in letter and formality. A.

I answer, what my Surety doth for me, is at any barre my act or suffering, his payment is mine, mine or his own, and then he is a sinner, as he for me fulfilled the Law in his

G g

life,

life; so, he for me paid the ranfome in his death, as our Homily.

Of which when as I am said to be justified or acquitted, I must needs be a partaker, it must be mine that I may be acquitted; neither doth the Scripture deny it, when as it saith a Christian is dead to sinne. It is a truth to the power, and guilt, or punishment, it is our freedome from either. It excludeth not, but supposeth our insition into his death, *As many of us as are baptized in Christ, are baptized into his death, and are with him, as buried, and raised, dead; he that is dead, is freed from sinne,* Rom. 6. *there is a fellowship with his sufferings,* Phil. 3. and thence the vertue thereof in justification,

You say we are freely accepted in the beloved, 1 Eph. 6. yet it cost blood; ~~our~~ iniquities were laid on him, and so by his stripes we were healed, we establish our Surety Christ.

Gods free forgivenesse and punishing our sinnes in our Surety is all we urge, as you out of 2 Cor. 5. 21. we suffer not but by him.

Your letter and formality are your polterne, you deceive us, indeed much more your Clients, and so your selfe. *Postico falle clientem,* it is a Sophisters trick.

To omit that at no hand, and yet according to the letter and formality, is no hand, and a left hand.

Supposed imputation with you is as Bellar. putative righteousness.

Arg. 15.

But then we are justified in part by the ceremoniall law, be was circumcised and kept the passover. But, &c.

Ans.

Sir, those were parts of Gods worship, both instituted by him; and so required in the second Commandement, requiring all worship according to Gods word, which bindeth Jewes and Gentiles, thus both are satisfied for, and thus in Christ there is neither Jew nor Gentile, all are one, and your consequences vanish.

CHAP. XIX.

5. Further Demonstrations.

They must passe for Demonstrations, call them what you will, and that reason and Logicke are friends to your conclusion, and not Rhetoricke; as if Reason and Logicke were two things, and you used not your Rhetoricke.

Then are our sinnes imputed to Christ in the same manner, in his death, &c. Arg. 16.

But our sinnes are not imputed in that manner.

For then God looketh on him and reputeth him as one that had truly and really provoked him, and sinned against him. But God lookes not on him so, &c.

For then he should looke on him as one truly deserving death. But that God doth not.

Because Christ offered himselfe without spot unto God. He had no spot of his owne, yet was a sinner, and deserved, being our Surety, he was made sinne, our iniquities were his: the Surety is as liable to the Law as the principall, his undertaking maketh it his own debt, and him as deserving. Had he personally sinned, it is true he could not satisfie for us. That denied, now satisfiying as a Surety, we are free. Our personals were his by imputation, inherent in us, not in him; and when you grant the punishment his, the Scripture saith the sinnes are so without which he could not have beene punished as elswhere is shewed.

If the righteousness of Christ, &c. then doth God looke upon us as worthy of that justification. But that is an unclean saying. Arg. 17.

I answer, God looketh on us in the worthinesse of Christ our Surety, and so are we worthy, by his merits imputed.

This is a truth, though our fulfilling the Law be not worthinesse, for we are debtors, it is what we ought, and are but unprofitable servants when we have done all.

Neither is our worthinesse by the merits of Christ imputed,

opposed to free grace, (as you object) *Rom. 11. 6.* grace and Christs blood, and Christs obedience are subordinate. It holdeth against personall worthinesse, not that of our Mediator.

And when as the Scripture saith, *God justifieth the ungodly*: I hope he that is justified is a beleever, one that hath union and communion with Christ. Yea and repentance too, these qualifie to the promise of pardon of finnes, *Is. 1. 16.* &c. and they are not in that moment ungodly: that was the state before faith and repentance; and so justification, but is not when God justifieth; to justify the wicked is abomination, God will by no meanes doe it; you will distinguish betweene a beleever and an ungodly man: now faith receiving and applying the righteousness of Christ imputed justifieth not for our worthinesse, but the worthinesse of our Surety, faiths object.

Arg. 18.

If men become formally just by Gods imputation of Christs righteousness unto them, then doe men become formally sinfull by the like act of God imputing Adams sinne. But men are not made, &c. for then the act of God should be as the life and soule of that sinne in men. Therefore.

I answer, Christs righteousness imputed is that which is the forme of justification, that which is as a forme giving him that name and esse. And that by Adams sinne imputed I am constituted a sinner, for imputation it selfe, and righteousness imputed wherein your crochet lieth, I suppose the distinction but a vaine tirife of words. Wee all consider the righteousness of Christ as the matter, the imputation of God his act applying it, by it applied we are just.

The act of God is not the forme that onely applieth it, by it applied we are just, and so sinners not by that judicary act of God, charging it on us, but it charged.

To omit that by formally, we meane not inherently, righteousness inhereth in Christ and sinne in Adam, and are ours by imputation; by the one imputed we are righteous, and by the other imputed sinners. This is an advantage from an expresseure, a meere cavillation.

If righteousness consisteth partly in the imputation of Christs righteousness, partly in remission of sinnes, then must there be a double formall cause of justification, and that made up by two severall natures, really differing one from another. Arg. 19.

That which justifieth is the righteousness of Christ imputed, remission of sinnes is properly the effect and inseparable companion of it.

So the Learned, *Calvine* and *Chamieere*, and reason, for, justification being justification, constituting righteous by Christs obedience, fully satisfying, freedome followeth.

Calvine never used your rod, it were to beate himselfe, as is demonstrated (spare that confident word your speech demonstrations) *Calvine*, *Chamieere* interpreting him, giveth it an effect of righteousness imputed by which we are justified; besides there is greater opposition betweene righteousness infused, and pardon whence inconsistency, then imputation of righteousness and remission, which who so denieth to be *Calvines*, must have a face that cannot blush or be unbound in his senses and intellectuals; if remission be an effect of righteousness imputed, and consequent to justification, they must really differ, or cause and effect doe not really differ.

And therefore remission of sinnes cannot be properly called imputed righteousness in their judgements.

And when as you say remission may be called imputed righteousness, partly because it is no absolute legall or ~~not~~ righteousness, but a righteousness by interpretation and construction of favour, and partly because such righteousness as it is, it is notwithstanding given in the strength and mediation of the righteousness of another, which is Christ.

I answer, remission cannot be called properly imputed righteousness. Your reason, because it is not absolute legall righteousness, may be better answered, because it is no righteousness at all, for righteousness is in the kind conformity with God, and the divine Law, righteousness is the conformity of the reasonable creature with Lawes appertaining to them: to conclude righteousness is conformity with the Law, and conformity

In genere conformitas cum Deo & Lege divina, iustitia est conformitas creaturarum rationalium, cum legibus ad ipsas pertinentibus: denique iustitia est impletio Legis, & conformitas cum Lege est ipsa. Hoc tenendum quia oportet nos justificari per impletionem Legis, ut Patet in Vrſin p. 348

with the Law is the same: this must be held because we must be justified by the fulfilling of the Law.

2. When as you say it is not text righteousness, we are sure you can have no text for it, and your construction is its corruption, and it is the favour you beare your owne cause.

3. When as you say it is given by the mediation and strength of the righteousness of another Christ. It must be his righteousness imputed or applied, and but an effect which we spake of before, and the confirmation thereof.

Arg. 20.

If such imputation be necessary to justification, it is either in respect of the justice of God, because he could not be otherwise just in pronouncing us just; or in respect of mercy, or for salving and advancing some other attribute.

But there is no necessity in respect of these.

You answer your selfe, that it is necessary in respect of Gods justice. And argue against that.

G.

1. There is nothing thereabout necessary by way of satisfaction of justice, since Christ one offering on the Crosse, &c.

A.

Yet there is a necessity that there be an application of that righteousness, else can there be no justification; and were not that done God should justifie a wicked man, which is abomination to the Lord; when as the Lord justifying doth to that end apply the righteousness of Christ. Gods judgement is according to truth, justice in God requireth that a man be just, that is, justified, God will not hold a guilty person innocent.

G.

2. You answer, God may as truly pronounce that man righteous that wants a literall or legall righteousness upon him, especially supposing another righteousness, holding any analogy or proportion therunto, as he may account any mans uncircumcision circumcision, or call the gentile circumcision, or John Baptill, Elias, &c. in these Christ spake truly.

So may God, a man not legally just, having qualification which holdeth proportion with such righteousness in any point, &c.

I answer, we want legall righteousness, that is, our owne personall righteousness, but in Christs righteousness have what God accepteth us in, our Sureties righteousness

our ownesse is our owne, it is the righteousness of God. Such can you name no other that is so indeed, so that the Lord may thereupon justify when you mention remission of sins; besides, that it is not righteousness, conformity to Gods Law, we grant it but as an effect of righteousness imputed, of which before.

And when as you in the third place answer that remission is a true and compleate righteousness in the kinde, though it be not a through conformity with the Law. I may answer, *nonne te vides pugnantis loqui?* that which is not a through conformity to the Law, is not a compleate righteousness; it hath not its nature, it is an effect of righteousness imputed Christs, we are compleate in him, Gods judgement is according to truth, and so is his pronouncing such a man just.

CHAP. XX.

Containing the 21. 22, 23, & 24. Reasons.

Passing your Apology for further demonstrations, as you call them. Let us heare the demonstrations themselves.

That which having beene done in our owne persons, could not have beene our justification nor any part of the righteousness by which we could have beene justified, cannot be made our justification, or any part of it by imputation from another. Arg. 2.

But the righteousness of the Law pretended to be imputed from Christ in justification, had it beene wrought by our selves in our owne persons, could not have beene our justification or any part of that righteousness, nor any part of our righteousness by which we were to be justified; therefore the righteousness of Christ cannot be made our justification, nor any part of it by imputation.

I will not stand on the altering the fate of the question, which is not whether it be our justification or part of it, but whether we be justified by it imputed: the difference is

as cause and effect, and in the minor proposition being our justification and part of the righteoulnesse are confounded.

I might dismisse this argument with this note. But I will suppose all right. I answer,

1. We speake not of the active without the passive obedience of *Christ*, we teach the imputation of both.

2. Performance supposed, is either of man standing or fallen. If standing it could have justified, had *Adam* done this he had lived. In the sense the major is false, you confesse it.

If fallen, the supposition is impossible, *Rom.* 8. 3. and there must be more then action, passion also, which are impossible to a mans selfe. Personall passion could not satisfie, so the damned might, there must be doing also, which is impossible.

3. What could not be therefore our righteoulnesse and justice, being done and suffered by another and imputed doth it, that which is impossible in a person, is found in *Christ* perfect obedience. *By his obedience we are constituted righteous*, *Rom.* 5. 19.

Arg. 22.

That which men are not bound by any Law of God to doe in their owne persons for their justification, cannot be imputed from another to any such end.

But men are not bound to observe the morall Law to justification, therefore the observation of it by another cannot be imputed to that end.

1. I answer, *Doe this*, was Gods Law to life: the morall Law must be perfectly performed if it justifie, as you, p. 99. & 103.

Lex æterna, &
æternæ obligationis,
P. 67.

2. That this is eternally obliging, your selfe call it, an eternall Law, and of eternall obligation. And God requireth it still, either by our selves or Surety; had it not beene due of our part, our Sureties obedience untill death, poverty, &c. had beene vaine; but it was for us, our debt. When as our L. required to life, keeping the Commandements, he shewed it a debt, and that he being insolent in his person must looke for a Surety.

The

The Law of faith is sufficient as an instrument applying what the Mediator did and suffered, to put it on; there must be somewhat else, the object of faith, which applied to us, answereth for us that debt, and thus faith establisheth the Law.

Faith properly taken is not. Reade *U. sinu* againe, and he in termes teacheth you, *Because faith properly is not imputed to righteousness, but the object of faith, or the merit of Christ apprehended by faith: so he, or Pareus, or both, as 5. object. p. 364. and of anothers righteousness, not inhering in us but Christ.*

They say, *this also is conformity of the Law, for faith maketh not the Law of none effect, but establisheth it.* This wheele runneth nierrily, I will save labour in further oyling of it. It is your owne Rhetoricke, and serveth my turne.

If God requires onely faith of men to their justification, then be imputed this faith unto them thereunto, but God requires onely faith.

I answer, onely faith is faith considered in it selfe properly, or in relation as taking in the object Christs, righteousness, applying it; the former (which you hold) is not all, or Gods condition further then it taketh in Christs righteousness, which is in deed the condition, as elsewhere I have shewed. So Pareus but now, and all the learned Protestants except Armin. Socin. Mr. W. and Mr. Good. the faith which God requires is an appropriation of the perfect obedience of Christ, by which we are constituted righteous, as the Scripture speaketh, therein alone is the vertue or value; faith is but the instrument applying, which to that end yet is necessary.

And this is the will of God; neither (to answer what followeth) can man receive it but on supposition of Gods imputation and giving; giving and receiving are relates; this wheele runneth as merrily, and will need no more oyling for this argument.

That which was imputed to Abraham for righteousness in his justification, is imputed to other believers also.

Hb

But

Quia non fides proprie obiectum fidei seu meritum Christi fide apprehensum imputatur nobis ad iustitiam.

Hæc etiam est conformitas Legis, fides enim Legem non inancum reddit sed stabilit.

Rom. 3. 31.

Arg. 23.

Arg. 24.

But the faith of Abraham was, &c.

And you referre for prooffe to the second chapter, where it is sealed by the choicest learning of ancient and moderne, where also he may see the ashes, of the contrary interpretation, consumed and burnt up with the fire of the triall, &c.

But here you give us Rhetoricke instead of Logicke, Turne what is said on both sides loose, and excepting Socin. Armin. &c. you have not a man with you.

The faith of Abraham tooke in the promises, the seed, Christ his righteousness, in whom is all happinesse, it did justifie, laying hold, and applying his righteousness imputed, vers. 6. & 11. the effect of what is applied is given to the instrument as the whitening of a wall to the brush or pencill, as making rich to the hand of a begger; by a Trope a Metonymy, or a double Trope Metalepsis, relatively, as all ours, see before out. of Sybrandus; so our Doctor Davenant answereth Bellarmine, so Pareus, so Chemnit.

Fides imputatur ad justitiam non propter dignitatem virtutis, sed quia apprehendit in promissione Evangelii meritum Christi, &c. p. 271. nam neque a iustione fidei, nostra iustificamur: sed ea re tantum quia per fidem apprehenditur, quæ est Christus cum sua obedientia, iusti censumur, & sic illud intelligit. Credidit Abraham, &c. Gen. 15. 6. quid reputatum non a iustis, sed id quod credidit: seu ut alii loquuntur, ipsi fidei, non sui apprehendentis, sed objecti apprehensi respectu, Zanch. in Phil. 3. 9.

Faith is imputed to righteousness, not for the dignity of the virtue, but because it apprehendeth the merit of Christ in the promise of the Gospel: for neither are we justified by the act of our faith, but by that thing only which by faith is apprehended, which is Christ with his obedience, wee are accounted just: and thus I understand what Abraham believed, &c. What was reputed? not the action, but that which he believed, or as others speake, faith it selfe, not in respect of it selfe apprehending, but of the object apprehended.

CHAP. XXL

The last Reason.

IF the righteousness of the Law be not imputable or derivable (in the letter and formality of it from one mans person to another)

another) then cannot the righteousness of Christ be imputed to any man in justification after any such manner.

But the righteousness of the Law is not imputable from one mans person to another. Therefore the righteousness of Christ is not imputable (much lesse imputed) to any man in his justification: this is mentioned with proofes, c. 8. the reason is, the man that doth shall live and no other.

You needed not to name this twice, nor I to answer it more then once; yet I deny the consequence, for the righteousness of Christ is not Legall, but Evangelicall: the Gospel revealeth it.

And then I deny that that righteousness which Christ performed for us is not imputable, or imputed, he was our Surety, performed obedience to death for us, if it be not imputed it is vaine, we have no benefit by it. But looking backe, I shall but deliver the same; I will turne you over.

The Law requireth personall performances, the Gospel admitteth of a Surety, the man that's found in Christ having his righteousness, livech; By the obedience of one, many shall be made righteous: suppose imputed or given by God and applied by us.

You object to your selfe, If the transgression of the Law be imputable from one to another, then may the righteousness of the Law. But the transgression of the Law is imputable from one mans person to another, as Adams sinne.

By way of answer you first deny the majors consequence, and give reasons.

1. In the tenour of the Law there is no such emphaticall restraint of the guilt or punishment due to the transgression of it to the person, as there is of the reward promised to the observer, as Gal. 3. 12. The man that doth this shall live: it is no where found on the other hand, the very man that transgresseth them shall die for his transgression.

Didnot God say to Adam, In the day thou shalt eat thereof thou shalt die the death? Gen. 2. 17. did you never reade, The sinner that sinneth it shall die? Ezek. 18. 4.

2. You answer, giving a difference, that sinnes demerit is greater of punishment then obedience in deserving a reward.

This exception notwithstanding there may be a specifical sameness of reason, and the difference but in a degree, greater lesse; You grant obedience should merit, though not so much, which yet is simply destroyed, when as it is found due, and we *having done all are unprofitable servants.*

But it cannot be denied, but whole nature was in Adam, in his loynes, willing, doing, receiving, as he by covenant, to have beene brought forth in his likeness, pure and holy as himselfe; had he continued so, as he, uncleane, did bring forth such as are uncleane; more, lesse, merit or not, is not the question, but imputableness: the sameness thereof, you confesse it when you put the difference more and lesse, p. 192.

You now come to the imputation of Adams sinne, to his posterity, assenting its imputation onely in the merit of it, it is a curse or punishment, and then propose to us certaine conclusions about the same.

The first is, *The Scripture no where affirms either the imputation of Adams sinne, or of the righteousness of Christ to those that beleeve; where ever it is used, it is onely applied to something of the same persons to whom the imputation is made, and never to or of anything of another.*

Besides what hath beene spoken, to which I referre the Reader.

1. This conclusion is against imputation simply of what is another, and is for *Armin. Socin. &c.* against all Protestants, even such as hold the imputation of Christs passive obedience, which is another.

2. It is against the word which speaketh of imputation of righteousness, *Rom. 4. vers. 6. & 11.* which I have shewed to be Christs, and is confuted by the Protestant streame, who interpreting faiths imputation, take faith tropically and include the righteousness of Christ given or imputed by God. *Pareus* his speech is, *quem sensum (metonymicum) si oppugnat adversarius certe non Lutherum impugnat sed Spiritum sanctum blasphemat, &c.* and what *Sybr.* teacheth of the same we have heard before.

The privileged, remission, &c. Suppose Christs righteousness

ousnesse not onely performed, but given and received, as the effect the cause.

So doth our death for *Adams sinne*, and that sinne is ours, the Scripture sheweth we *sinned in him*, and that *sinne went over all by one mans disobedience*; we not onely die, but *sinne, death passed over all, being all have sinned*, Rom. 5. 12. and by one mans offence many are made sinners, vers. 19.

As *Adams* posterity are implied to be in his loynes to punishment, so to sinne whence punishment, and this your selfe often confesse, which by imputation becometh ours, when as we are conceived,

To impute sinne, is onely to charge guilt of sinne on a man, with a purpose to punish him for it, as Rom. 5. 13. not sinne it selfe.

I answer, the Scripture chargeth us with both *Adams sin* and the demerit or guilt thereof, & I would know whether sinne and guilt demerit are separable? if not, how there can be guilt charged, and demerit, and not sinne, as the sinne is, the demerit is, inseparably, though not the charging of it.

Hath many parts, the first is, *That imputation of the righteousness of Christ to believers, or the sinne of Adam to his posterity, are expressions at least unknownne to the holy Ghost in Scripture.*

1. The answer is, this was once before named and answered, and must be now neglected. *Husius* the Papist said it of Christs righteousness, you are like him.

2. You say, you grant there are expressions in Scripture concerning both the communication of *Adams sinne* with his posterity, and the righteousness of Christ with believers, that will fairly enough beare the terme of *imputation*, if it be rightly understood.

So the termes are granted, the difficulty is about the right sense; thus you destroy what you built before twice in this chapter. Now for the sense.

You say, Rom. 5. 19. concerning *Adams sinne*, many are said to be sinners, and righteousness of Christ, many are made righteous; and upon that if the meaning of *imputation* of *Adams*

Adams sinne to condemnation be that the demerit, or guilt of Adams sinne is charged on the whole posterity, a maine part of which punishment of Adams sinne redounded and ranne over as it were from his person to his whole posterity, a maine part of which punishment is that originall defilement wherein they are all conceived and borne, and thereby are made truly and formally sinners before God. Let it passe. But if the meaning be that sinfull act wherein Adam transgressed in the latter and formality of it, and as it was Adams owne personall sinne is so imputed that his posterity is made formally sinners before any of the part of the punishment come upon them, this imputation you are sure the Scripture will not justifie.

I answer, granting the former part, for guilt and punishment, that by which we are formally sinners, that is inherently. But adde that is not all, the act of Adam as well as the demerit, may therefore because the demerit is imputed, and by it as I am formally a sinner by pollution of nature, which is an effect, so am I truly a sinner, thence denominated, not formally as it inhering, and yet charged on me, with, and as the internall guilt and demerit. So that I am as truly a sinner by imputation of that act, as the effect thereof, so the texts of which before.

1. You plead first the weight of the demerit, or sinfulness of it demonstrateth the equity of Gods proceedings in binding over Adams posterity, or his person to the same punishment.

2. The narrowness, and scantiness of Adams person to beare all that wrath himselfe.

3. The peculiar and neere relation of the posterity of his person, they were in his person, and somewhat of him, when the sin was committed. Adam was all us, we all were that one Adam. The whole generation of mankind is but Adam, or but Adams person interpreted.

All these are grounds of Gods equity and just dealing in punishing Adam and his posterity, you largely lay downe, and then by Scripture.

And who opposeth you? what is this to the not-imputation of his sinne? the texts are cleare we are sinners, and

and reason that the internal demerit and sinne are inseparable, you call it demerit or sinfulness.

Imputation therefore (say you) if there be any, is of every mans owne sinne in Adam, we being in his loynes as Levi in Abraham, not Adams, &c.

If it be our owne, then not the punishment onely but the offence is ours, we are sinners thence as well as from inward pollution: and as it is equall as soone as we exist that the punishment should be laid on us, and the demerit, so the sinne it selfe, as that for which, which we all conceive to be by Gods imputation or charging it on us.

God righteously punisheth and righteously reputeth me a sinner. And yet it is *Adams* sinne, the sinne of one in Scripture; he onely existing, made ours by Gods just judgement in conception and birth, and that by imputation, which we conceive Gods way of communication which you granted but now, for which there is such equity as you speake of; for more to this head I referre you to what is before largely spoken unto twice to this head, of Orthodox against Pelagians and Papiists, and on occasion given in what followeth.

I have done examining the first Treatise, and now come to consider what commission and power you have to disarme and take away the weapons of us whom you call your enemies, your second part: and first to examine your conclusions.

EXAMINA-



EXAMINATION

of Mr. GOODWIN'S
CONCLUSIONS.

Being Chapter 1 & 2. of his second part.



Which you say Give light to the Question, and serve as foundations and grounds to give answer upon, to Objections made against your discourse.

Concl. 1. He for whose finnes a plenary satisfaction hath bin made (either by himselfe or another for him) and hath been accepted by him, against whom, &c. is as just and righteous as he that never sinned, but had done all things meet for him.

1. I answer, a plenary satisfaction respecteth the whole debt: that made and accepted he for whom it's paid, is as just as you speak.

2. Acceptation is necessary to a plenary satisfaction for sinne, to that perfect righteounesse; this acceptation is in and for Christs perfect satisfaction; we are accepted, in the beloved, 1 Eph. in him Gods well pleased; when as we are found in his righteounesse, as Iacob in Esau's apparell: in Christ, not having our own righteounesse, but that which is by faith, apprehending and putting on, that man is free from sinne; and likewise 107, unblameable and unreprouable in Gods sight; white as snow, and whiter then the snow, compleat, perfect, perfected for ever; every way to this end; and thence remission of finnes as before.

This is evident, because ther's as much righteounesse in repaying wrongs, as in abstaining from wrongs.

I answer, it's true, and grounded on my former answer supposing a man in the righteousness of Christ.

Else it's short: for though there be as much righteousness in repairing wrongs, as in abstaining from them. Neither are sufficient to make a man compleatly just; there must be also a doing right, a doing good.

He that trespasseth by carter, and fully satisfieth for that spoyle is done to his consentment, is as good a neighbour, and deales as justly and honestly with him as he that never trespassed.

True, and yet is not so good as he should be by the Commandment, it forbiddeth evill, and requireth love and good, and from this positive part is he denominated.

No trespasser can by himselfe satisfie God, he must doe it by another, putting him not only in a state of abstinence from evill, but also of righteousness, both which are done by the imputation of Christs active and passive obedience. Whence pardon.

The essence of Justice, as in the definition of Justice is suum cuique tribuere, to give every one that which is due to him: ther's no more due to one injured, then that which is his own; that is fully valuable to the injury we have done unto him.

The former part I grant, so that there be all that's due, but deny it enough, not to doe evill; good must also be done; so that Commandement. And Repentance requireth as abstinence from evill, doing good; as not to bring forth evill so to bring forth good fruit, *nova vita est optima penitentia*, and that by which a man abstaineth from evill, is positive goodness.

This Conclusion maketh nothing for your Faiths imputation, in a proper sence. It maketh for imputation of active and passive obedience, in which ther's full compensation; giving God what's due.

Concl. 2. *Ther's no middle condition between a perfect freedom from sinne, and compleat righteousness. He that is discharged from sinne, is compleatly righteous.*

I answer, and grant that he that is discharged from sinne,

sinne, is so on imputation of righteousness, that the cause is supposed, and he is compleatly righteous, and to ther's no *medium*.

Mr. Bradshaw's passage is on supposition of things, thus done and suffered jointly; in with the righteousness of Christ consisteth, by which a man is justified, p. 75. p. 22. & 10 p. 23. and said to be imputed, p. 24. and thence your named inference which is for our purpose against your selfe.

Your reason. Because nothing can any way diminish perfection of righteousness, but sinne, as degrees of darknesse, perfection of light; as the are free from darknesse must needs be perfectly light: So he that is perfectly freed from all sinne, must needs be perfectly righteous.

I answer, though nothing diminisheth perfection of righteousness but sinne, as degrees of darknesse doe the perfection of light; and although from the perfect freedom from darknesse, perfect light must needs be put; and he that is perfectly free from sinne, must needs be perfectly righteous.

Yet both are on suppositions, of perfect light, and perfect righteousness; which suppositions are necessary.

It's the approaching light that begetteth the dispelling of darknesse, and perfect light leaveth no darknesse at all. In sanctification flesh and spirit are contraries, then when as there is infusion of grace and thereby corruption is mortified and dispelled; ther's fights and victory on graces part. *One contrary by overcoming doth corrupt the other*; and it's the highest degree of one contrary, which leaveth nothing of the other. So that though it be darknesse that hindereth perfect light, it's perfect light that dispelleth all degrees of darknesse.

So it's imputation of Christs perfect righteousness, which causeth compleat pardon: and though the man that's freed from all sinnes is perfectly righteous. That perfection of righteousness is not from pardon: but pardon, yea justification from imputation of Christs perfect obedience, active and passive. By this applied a

Vnam contrarium, vincendi corrupit alterum. Summus gradus unius contrarii nihil relinquit de altero,

Christian is constituted righteous, and fully freed, as an effect therof.

And her's poore relief for you: for remission of sinnes being the form of justification; in opposition to imputed righteousness, for which we have the text, *By the obedience of one many are made righteous.* None for your Faiths proper sence.

Concl 3. *Adam while he stood was compleatly just, as just as if he had continued, to this day; as Christ from the wombe: therefore by remission to grant a man in statu quo, Adams, before his fall, which is granted, is to grant the point in controversie.*

Adam was not so just as he had been continuing; nor so just as the Commandement required, seeing it required also continuing on which he was to receive life.

Justice to life required, *doing this*, Gods whole Law, wherof abstaining from the forbidden fruit was a pledge and experiment; on this life was promised, the contrary threatned with death, to which *Adam* yielded, and in that way looked for life, this as a tryall was the summe of all. He was also to continue therein to that end, as the Law openeth it, *seeing he is accursed that abideth not in all.*

Though *Adam* had perfection of righteousness; ability, he was not a doer, neither did he continue, and so had not right to life.

Though he lived by that righteousness, in which he was created, yet not that life which was promised; that was everlasting life: death threatned was so, and therefore life; *what good thing shall I doe to inherit eternal life*, was a received Doctrine, not contradicted by Christ, but established, when as he willed him to keep the Commandements, which had he done, he had not sinned, or dyed at all.

2. I deny that *Adam* was as righteous as Christ from the wombe, because Christ was as righteous, and having right to: *living comprehensive from the first moment of his conception*, by the Spirit and hypostatic union, he did possesse it, as Mr. *Gar.* p. 28. which was not

not true of *Adam*: therefore there was no need of his doings to life, his owne, but even as our suretie, satisfying our debt; as else where.

3. For that grant, that by remission of finnes, man is in *statu quo*, of *Adam* before his fall.

1. I answer. He is in a farre better and more excellent one.

2. This is a truth, supposing imputation of righteousness, by which that remission of finnes.

3. It's false otherwise. *Adam* was just by perfect righteousness, *quum perfecta iustitia imbutus*, Mr. Gal. p. 28. that being inherent he was formally so. It's not thus with your justified one, by remission of finnes. What is that righteousness? Faith? or that and other Graces? no, we are not perfectly righteous that way as *Adam*; and so not in *statu quo Adamus*, in the state in which *Adam* was. If God should account such an one so, it were not according to truth. It were justification by the Law, which Papists teach. So they, and that these are perfect; but you know it's otherwise.

Suppose now imputation of the righteousness of Christ; then that effect pardon will follow, and a person is perfectly just; here's righteousness farre more excellent then *Adams* justifying, and causing pardon; and such a man may be said to be in *statu quo*, with advantage.

Concl. 4. Perfect remission of finnes includes the imputation or acknowledgements of the observation of the whole Law, even as the imputation of the Law fulfilled, necessarily includes non imputation of sinne, or forgiveness.

2. He that is looked upon as never offending, must needs be looked upon as one that hath kept the whole Law, which is to have a perfect righteousness, or which is the same, a perfect fulfilling of the Law imputed to him: So that besides pardon, there's no need or place for imputation of Christs righteousness.

1. I answer, the first part is true, as we have explained before, remission, supposing the cause imputation of righteousness, imputation of righteousness being at-

tended with non imputation of sinne.

2. So we have man as never sinning.

3. And so the necessity of imputation is apparent : and that it hath a necessary place : else where's that observation of the Law included ? how else can Gods holy eyes look on a man as perfectly righteous ? the beleever is not so by faith or any other grace, unless that be accepted for perfect righteousness, which yet is imperfect, which yet is no righteousness indeed ; as your selfe else where. *Interpretative* must be your own speech, very improper, farre from exactnesse as after.

When as you will *see to compare Rom. 4. 6. 7. & 11.*

We answer, we have done it, and find imputation of the righteousness of Christ (as interpreters before) and so pardon or non imputation ; *by the obedience of one we are constituted righteous.* These we find not your interpretation. To impute righteousness, and not impute sinne, are indeed different in name and nature, as cause and effect ; when either is named, the other is unfolded ; and by them both, is our blessed estate set forth.

Your simile of a *Physician by one act recovering from sickness, restoring his patient to health*, holdeth with Gods imputation of Christs righteousness to justification : hereby we are delivered and recovered, we are so really. It is for us. Ther's question of recovery still where Christs righteousness is denyed a place, and yet man asserted perfectly righteous, and an observer of the Laws.

For that other similitude. *That act by which the sunne dispells darknesse, may be called the act by which he fills the aire with light.*

I answer. Those acts are not the same, but differ as cause and effect : the filling of our aire with light is the cause, dispelling darknesse the effect ; the latter ever supposeth the former, and so doth pardon, non imputation of sinne ; the imputation of the righteousness active and passive of Christ to justification, whence absolution or pardon. You say,

Forgiveness of sinnes, and imputation of righteousness, being
but

but two different names, expressions, or considerations of one and the same thing, and so one and the same act of God, is sometimes called forgiveness of sinnes, and some times an imputing of righteousness; and the forgiveness of sinnes is sometimes called an imputing of righteousness, to shew and signifie that a man needs nothing to a compleat righteousness or justification: but the forgiveness of his sinne: and againe, the imputing of righteousness is sometimes called forgiveness, to shew that God hath no other righteousness to conserue upon a sinner: but that which standeth in pardon, those two termes doe but aide and assist each other.

1. Note here, that if imputation of righteousness, and forgiveness, be one and the same; then imputation of righteousness, cannot be denied, when as pardon is mentioned: and why are you so vehement eliewhere against imputation of righteousness? of Christs? no other is imputed: it's shewed before.

2. Justification and righteousness are not to be confounded, it's an ordinary practise of yours, the one is the cause, the other the effect.

3. Neither are imputation of righteousness, and pardon the same, but differ also, as cause and effect: as before.

4. I deny pardon righteousness, that which formally iustitiyeth and have proved the same. I name another righteousness, *Christs*, for by it are we constituted righteous, 5. Ro. 19. that's righteousness indeed. You object to your selfe:

How can God impute a righteousness that never was or had being, nor righteousness, or not of the kind of that we speake of, there being no other perfect righteousness, but that of Christ? and Answer, 1. There's as expresse and compleat a righteousness to the Law, as ever Christ performed: 2. a righteousness more proper and appropriable to all sorts of men, then Christs personal righteousness, which Christ himselfe performed; and what if it be said, that in remission through Christ, from and out of the Law, God imputeth to every beleever such a righteousness, as is proper to him. And say its more agreeable to Scripture and reason,

reason, then to hold an imputation of such righteousness, a system and frame of such actions, which were a righteousness indeed to him that wrote them, the Law requiring them of him: but cannot be to another, the Law requiring the same acts of none besides; for none are righteous for doing what the Law requireth simply, but for doing what it requireth of him in reference to his personal condition, calling relations, &c.

I reply, 1. denying forgiveness of sinnes righteousness, as before, it hath no conformity to the Law which yet Christs righteousness had, and all grant Christs righteousness to be mere pardon.

2. It's not only his, but Gods act (if righteousness) neither performed by us, nor Christ our surety for us.

3. It's an effect of righteousness imputed (as before) or a consequent act on it imputed.

4. The Law neither requireth it, nor revealeth it, nor accepteth it, and therefore it's not expresse to the Law, no proper righteousness; it's a righteousness, and not a contradiction.

5. As for Christs righteousness, he obeyed not for himselfe, but us, as a surety for the debtor; and so the Law requireth them of him, being once a surety; his doings and sufferings our debt.

He fullfilling all righteousness, respected and yeeldeth to every member his just proportion: of which before you have a full answer.

And when you answer further, *That to say God cannot impute a righteousness which never had a being, which was never really performed by any man, is to deny that God hath power to forgive sinnes, because it's an imputation of righteousness, such as the Scripture teacheth, is without workes.* 4. Ro. 6. & Rom. 3 28. i. a righteousness not consisting of any workes performed to the Law by any man; and what is this but such a righteousness as never had a being?

1. I answer. A righteousness there is never performed by any man, (as the essentiall righteousness of God, & that of Angels) truth falls not under our consideration, and it's a righteousness indeed.

2. A righteousness that never had a being, implyeth a contradiction; a quality, or actions not being: and God cannot account that properly to be so that never had a being.

3. You must prove that the deniall of imputation of such a righteousness, as is none, is a denyall of Gods power to forgive sinnes.

4. I deny forgiveness of sinnes to be imputation of righteousness. it is but the effect therof.

5. Righteousness without works simply, is a contradiction, denyeth the definition therof. Justification without our personall works we confesse, not workes simply, of the Mediator suppose; and that's the Apostles meaning, as our Church and the learned; and you hold them an essentiall requisite.

Concl. 5. *He that is fully acquitted and discharged from sinnes, needeth no other righteousness to give him a right or title to life: 2. The reason therof is, death is the wages of sinne, and sinne only. Now he that is free from death, hath a right to life, because there's no middle.*

1. I answer: a full discharge supposeth a full satisfaction, that's by active and passive righteousness, ours by imputation, whence, forgiveness, and right to life: so there is no farther need, nor middle, between one just and pardoned, free from sinne: you put the cause the righteousness of Christ imputed.

2. deny that supposition, I deny pardon, or right to life.

3. Christs death without obedience active in flowing, is insufficient to constitute him a Priest for us, or his sacrifice propitiatory, *ex concessis*: and therefore to full pardon.

4. Pardon without righteousness, supposed, qualifyeth not to life: life is the sequell, as of that, so of somewhat else, whether Christs righteousness and adoption, or adoption (founded in inherent righteousness, that birth of God, and Christs perfect obedience, which is principally) the eternall rule is, *doe this and live: for which Christ*

was the end of the Law for righteousness to believers, dying and doing, as our surety for our debt: thus is the Law established.

Adam whilst innocent had right to life, and enjoyed it, else could he not be threatened with death, 2. Gen. 17. though he had not done the Law to have right to life. If he had not right by freedom from sinne, what quantity of obedience, and how long must he have obeyed to have right to life?

It's true, Adam innocent had a naturall life, and what was connaturall also, consisting in Gods image, by which he was conformed to the Law, and so was free from sinne and death; and so had promise of continuance of those lives, and also of a glorious life: So hath the man to whom G.O.D. giveth the righteousness of Christ, and so pardon: what's this to him that is supposed without righteousness simply? ther's no likeness.

To your Question though I cannot, nor doe answer, it helpeth not your conclusion.

Yet I should thinke he must have all righteousness, and what is for ever: this I have, *being compleat in Christ, I have everlasting rightnesse*, and am *in statu quo*. rather a better, which no man is or can be by pardon (supposing it possible to be, which yet cannot be, seeing they are *contraria immediata*, and cause and effect.

You say, *The Scriptures of the new Testament, seeme to place the immediate right, believers have of heaven and glory, rather in adoption purchased, then in any rightnesse.*

1. The life then which was promised was glory which Adam had not, enjoyed not, as not doing this, or fell from that, was, and is the promised life, in old and new Testament.

2. If it be rather founded in adoption, then that discharge why doe you give right by that discharge? you thwart your selfe, or else must give it to both.

r. When you say, *it is not by any rightnesse*, you say it's not by remission of sinnes, or deny that to be (which yet is before asserted) rightnesse.

2. And

2. And why doe the Scriptures old and new require, *doe this* to life: *The Spirit is life* saith St. Paul, because of righteousness, 8 Ro. 10. see Pountium and Chamier of imputed righteousness.

And what need you to argue our being in *statu quo*, from a full discharge, and to a perfect righteousness, if it furthers not to life?

If we be in *statu quo*, and have perfect righteousness, we are qualified to that life thence: so where Christs righteousness is acknowledged imputed; or else to what end is it? and if it be not so (that is we are not in *statu quo*) as it is certaine, where this is denied, your arguments thence must be confessed sophistically.

But you may evade by your manner of proposall, it seems, it may seem in your borrowed light, and not be, *quædam videntur quæ non sunt*.

To which you adde, *the reason may be happily, this life, &c. which comes by Christ through Faith, are of an higher nature then that promised Adam, as wages for worke, or obedience to the Law, requiring a fuller and richer title, to interest the creature then that. Worke performed intitleth sufficiently to hire and wages: but the gift of an inheritance requirerh grace and speciall favour as adoption, to make a man regularly and according to the course of humane transaction capable therof.*

1. I answer. Life by Christ is eternall. 2. Eternall life was promised to those that *doe this*: as that question *what shall I doe to inherit eternall life?* and the answer of Christ sheweth in the Gospel. 3. This was of an higher nature then that life which Adam had and enjoyed, but not then was promised. Had Adam done it was not wages or hire, because it was what he *ought*, and was justly punished for not performance; *when we have done all we are unprofitable servants, and doe but what we ought*. It's a favour and a mercy to make a promise of eternall life to a creature.

4. We have by Christ a richer title, Christ his merits, his active and passive obedience, doings, sufferings imputed; *by his poverty we are made rich, by his obedience we*

are constituted righteous; these performed by our surety accounted to us intitle us to life; *the spirit is life because of righteousness.*

Were it by adoption it may be by righteousness, we are *hires of the righteousness of faith*, it life followeth our new birth, in which adoption is founded, which is imperfect, how much more the perfect righteousness of Christ, by which we are compleatly like unto the Lord? so that ther's no fight or opposition, but sweet agreement. When as the Apostle saith, *that precious faith is obtained through the righteousness of God, and our Saviour Jesus Christ*; of Jesus Christ who is our God and Saviour, adoption or Sonneship the effect of Faith, must needs be an effect of righteousness; *the cause of the cause, is the cause of the effect*, and by the same reason adoption is not an higher title then the righteousness of Christ, it's founded in it. Our life was the hire and wages of Christ, our sureties obedience. Ther's as well grace and favour in the obedience of Christ, and justification, as in adoption and life: all are of free grace, justice and grace are both in Justification 3. Rom. 24. &c.

Concl. 6. *That satisfaction which Christ made to the justice of God, and thereby procured remission of sinnes (or perfect righteousness; and reconciliation with God for those that beleve, consists only in that obedience of his, which he performed to that peculiar and speciall Law of mediation, which God imposed upon him, which we commonly, though perhaps not so properly call his passive obedience, and not at all in that subjection which he exhibited to that common law of nature, which we call Morall.*

1. Remission of sinnes, and perfect righteousness are not the same, they differ in the cause and effect, as Mr. Gar. and we before have shewed.

Reconciliation, though it infoldeth remission of sinnes, is of a larger extent then remission. It containes slaughter of enmity simplicie, between us and God, and positive amity, that which is perfect in regard of Christ's righteousness imputed, as well as whats inherent according to its degree.

I confesse Christs satisfaction doth consist only in that obedience of his which he performed to the Law of mediation. imposed on him by God, and that was our whole debt, which was not only death but obedience to the Morall Law. We owe unto God perfect obedience, our surety must satisfie that; death excluding obedience was not *satis*, it's an ingredient absolutely necessary to cause death to be propitiatory or satisfactory. You call obedience to the Morall Law, the common law of nature: Nature oweth it then, it must be paid by our surety, or it's not *satis*.

The whole humiliation of Christ, beginning at his conception continued to death, consummated in death, was what was due, what was imposed, what was performed; our nature, holynesse and righteounesse of nature and life; his whole subjection to the Law, were all due by that law of Mediation; and that was as large as our debt to the Morall Law, the fullfilling of it: deny this, ther's no fullfilling the Law of a Mediator, no satisfaction. As for Christs obedience to the Law for his owne life, it's vaine, seeing he was perfectly living from the first moment of his conception.

Your reason, *because nothing can be satisfactory for sinne to divine justice, but what's penall; without blood-shedding ther's no remission nor satisfaction.*

1. I grant without blood shedding ther's no remission nor satisfaction:

2. And nothing can be satisfactory but what's penall, so was Christs whole exinanition and obedience penall, laid on him, and submitted unto as our surety, for us.

3. satisfaction for sinne is but a part, justice requireth the whole debt, and that must be and is where there is compleat satisfaction; your selfe hold that active obedience an essentiall requisite to make sufferings effectually.

The obedience or subjection of Christ to the Morall Law, was no wayes penall to him, 1. it could not be in respect of his God-head, it not being passive, 2. not to his humane nature, because

it was required of him in innocency, imposed on Adam before his fall, and ever lyeth on man, and Angels, and Iesus Christ, now glorified; save the fullfilling of the Law never falleth away. To make obedience to the Morall Law penall, is to affirme man was punished by order from God, before his fall, and that the glorified Saints, Angels, and Christ, are now punished in heaven.

1. What was imposed by God before the fall and ever lyeth on man never falleth away: the fullfilling of the Law is his debt then, by an eternall Law, and must be answered by a mans selfe or Mediator. It being impossible to man our surety must make satisfaction.

2. Subjection of Christ to the Morall Law, he being our surety, that our debt must needs be penall to him; so was his being man, and making under the Law, Gal. 4. It was necessary for our Redemption, who were under the Law, and to our receiving the adoption of sonnes. It was his humiliation and emptying of himselfe; his being in forme of a servant, his poverty, the person was thereby abased.

Neither was he bound to be Man for himselfe, or to obey for himselfe, but us, the children by predestination being partakers of flesh and blood, those that were given to him from eternity to give life unto, sinning, occasioned his Incarnation, &c. neither was it needfull for himselfe to obey being Man, that he might live when as he lived from the first moment of conception.

So that though it be not penall simply, and to all it must be confessed to to Iesus Christ our surety.

Besides Christ our surety, *In vita passivam habuit actionem, & in morte passionem activam dum salutem operaretur in medio terre*, as Gerhard out of Bernard. *In passione summus amor Dei & ardentissima, erga genus humanum dilectio patientia, obedientia, humilitas, fiducia, invocatio, spes; & dam-nati patiundo satisfacunt Legi si Christus patiundo: that is only by sufferings, excluding his obedience to Gods Laws. His death was obedince. Sponte enim Christus appetiit pro nobis mori: quia & voluntati patris etiam obediens esse, & salutem mun di perficere summo desiderio voluit, cui voluntati?*

an generalitatum, quam omnis creatura rationalis tenetur? imo compunctis singulari sibi imposita, ut vitam poneret pro omnibus suis. Namq; voluntatis obsequium morte prestitit. Generalem legem moriendo pro nobis caritate summa implevit. Nulla enim charitas major quam dare vitam pro amicis, ne dum pro inimicis quod fecit Christus. Charitas vera est impletio Legis; &c. see Pareus on Rom. 5. 19. p. 372. *Universa Christi vita quid fuit, nisi perpetua quadam passio quam morte tandem consummavit pro nobis, ib. See him after in dub. 7. Deinde in passione &c. sedes vel imitatio totius Legis Mosaicae impletio deprehenditur: charitate — precepta moralia implevit p. 399. amplius quam nudam satisfactionem reperimus in nostro filio Dei tantum alacritate persoluto ib. p. 400.*

You goe on. *Scriptures ascribe not this satisfaction we speak of, nor any part or degree of it to the holiness, innocencie, or active obedience of Christ: but still to his passive.*

The Scripture giveth it to Christs *subjection to the Law*, Gal. 4. *to his obedience*, Rom. 5. 19. obedience from the moment of his Incarnation unto his death, and these are confessedly absolutely necessary to the constitution of him our Priest, and his sacrifice propitiatory, essentiall requisites.

Places which mention his passive obedience, exclude not, but include his righteousness, by a synecdoche, as Calvin and other reformed writers, of which before they may not be separated also before.

Concl. 7. *If Christ had fulfilled and kept the Law for us, i. in our stead, till the utmost period of his life, there had been no occasion or necessity of dying for us; there is no light clearer than this.*

1. Sir you say you see. 2. Both death and obedience were our debt, and are necessary to our surety.

Could a believer be supposed perfectly, personally righteous doing this, it were insufficient in himselfe, in his surety, the debt being larger, and so for death.

You say. *If we stand before God by virtue of the perfect obedience of Christs life imputed unto us as our righteousness; &c. perfectly righteous; we are no more obnoxious to the curse of the Law,*

Law, and so have no need of satisfaction to divine justice, nor of any remission of sinnes in his blood, there needs no more to a perfect justification, then a perfect righteousness, and a perfect fulfilling of the Law.

1. If there need no more, how say you it is unnecessary? and how can you give us a perfect justification without a perfect righteousness?

Our perfect righteousness by the righteousness of Christ imputed, includeth Christs passive obedience, they must not be nor are severed by us; death and obedience are our debt, our surety satisfied by both, and was insufficient.

This the Apostle clearly layeth downe, Gal. 2. 21. If righteousness be by the Law whether performed by our selves, or another for us, (for ther's the same reason in justification) then Christ dyed in vaine.

You must prove your interpretation, it's expressly against as what is said, for the Articles of Ireland and our Doctrine of Justification, it's true of legall righteousness personall, not by our sureties; righteousness is necessary to justification as your selfe seemed to say but now; if not our own, anothers, our sureties, Christs, in which St. Paul would be found, not having his owne, exclude this you put Justification without justice; justification of the unjust ther's no middle.

To your Objection of *Piscator*, I oppose his opponents Lutherans and Calvinists and to Mr. *Gataker Lucius* and *Gom.* the Scriptures, your selves, who make what Christ was bound unto *lege mediatoris*, necessary, which was his whole humility from, or obedience begunne in his incarnation continued to his death, as *Parau.* I oppose the Doctrine of England and Ireland, and am ready to examine any of your reasons; and I must tell you none of these are for faith in a proper sense: nor deny, but teach the imputation of the righteousness of Christ as *Parau.*, which you doe not with Mr. *Wor.* Arminius and Socinus.

Concl 8. *The union and communion which true believers have*

have with Christ, doth no wife require or suppose such imputation of his righteousness to them as is conceived.

Union and communion with Christ simply doth not suppose that imputation: but union and communion with Christs righteousness to justification, there must be in order of nature giving and receiving to union and communion, and so Justification. When you adde.

That union and communion which the Wife hath with the Husband, doth not require that whatsoever the husband doth should be imputed to the wife; or that the wife should be reputed to have whatsoever the husband hath; she is not reputed wife, because the husband is wife, nor honest, which he may have, and she be loose and false.

I answer 1. Ther's no simile that runneth on all foure feet, *omne simile est dissimile.*

2. It followeth not from *dissimilitude*, in husband and wife: that it is so in our union with Christ:

The Scripture saith, *Christ is made unto believers of God, wisdom, righteousness, sanctification, and redemption, and that by union: and by his obedience we are constituted righteous:* and that the members of Christ are conformed to their head: men and women may have fooles to husbands and wives, and dishonest, and be so denominated thence; Christ hath no such members.

3. Our husband is our Saviour, by way of a surety, as a surety he dyed and obeyed for us. by union wee have communion with his death, and obedience to our justification,

illa quæ Christi est subjective, tanquam aliena justificari. cum ita sit aliena ut etiam sit nostra imputatione, pro nobis enim proprie præstita & a Deo tan; am nostra ac est, quemadmodum fidei iustoris pro debito solutionem, perinde recipit creditor, ac si debitor ipse eam fecisset, & quod est proprium capit Christi jure communicationis reliquo corpore, id est Ecclesie, & singulis membris tribuit.
Luminis p. 13.

Neque verò absurdum videi debet nos iustitia

You demand, *Whether Christs soule and body must needs be imputed to them, because believing they have union with them, wisdom, power and glory also: so that they are esteemed of God as wise, as powerfull as glorious as himself.*

And I answer, we say not whatsoever believers. need neither bodies nor soules; they are, though in state of

condemnation; we speak of righteousness to justification. We read of *imputation of righteousness*, and that *Christ*, seeing by us, (we read also) *we are constituted righteous*.

Our union is made good by these particulars. 1. *That by it we are members of that body whereof he is head.* 2. *That we are partakers of the same spirit; have fellowship in the same fruits of the spirit with him.* 4. *That we have part in Redemption purchased.* 5. *Special interest in his wisdom, power, & other perfections of his person.* 6. *Complete title to that immortal inheritance, reserved in the heavens.* 7. *Communion with God himself & communion one with another.* Whence to deny the imputation of *Christ's righteousness*, is now to deny or obscure their union, then to deny the miracles *Christ wrought*, are imputed to us, or that to deny a man *feels with his hands*, or *heareth with his heeles*, is a denying the members of the same body to have union with the head.

I deny that there's the same reason of imputation of *Christ's miracles*, and his righteousness, from our union with him, or of seeing with hands, or hearing with heeles, from union of members with the head, and imputation of *Christ's righteousness* our head in union, &c. This is but a cunning or rather palpable puddling of a cleare streame, for your own evasion, and it's observed to be your manner. I cannot see with my hands, in your sense, nor heare with my heeles; neither need I hands to see; nor heeles to heare. I can be righteous with the righteousness of *Christ*. It's necessary absolutely, that I may be so perfectly.

How richly soever you be clothed else. I professe my selfe naked, and have absolute necessity of the robes of *Christ's righteousness*, to cover my nakednes. It's what I owe. My Saviours my sureties: payment for my freedom in necessity. God made him righteousness to me, and I am constituted righteous by his obedience. God never made mine hands eyes to me. nor heeles cares, neither by one or other am I constituted, seeing or hearing. So miracles are not my debt.

And though the one follow not from the other; yet from

from what you grant by union and communion I question not but I shall deduce by divine or Scripture-Logicke participation of righteousness to justification.

1. From the first, *that by union I am a member of the body, whereof Christ is the head.*

2. I am a member of Christ mine head. 3. and compleat in him, which cannot be for righteousness. but by his. no justification without that, no pardon. I may beleeve it. seeing his righteousness was for me: and the word is. *by it I am justified & righteous.*

3. You say, *we are partakers of the same spirit.* Then is our union reall, *vera*, and not metaphoricall only.

The worke of the spirit of my God, and in the name of Christ is *washing*, that's a generall *sanctification*; both parts; and *justification*, the Spirit applyeth Christ and his righteousness. putteth on me the best robe and inableth me by faith to cooperate, thereunto to apply the same.

3. *Part in redemption*, enfoldeth part in Christs ransome or payment of my debt, my debt being death and perfect obedience, require answerable death and obedience; death is insufficient without this essentiall requisite, I have a necessity of this righteousness then to this freedom.

5. If by union I have speciall interest in his wisdom and power too, and other perfections why not in his righteousness? It's a perfection most necessary.

6. If I have compleat title to that immortall inheritance reserved in the heavens; have I no title to that by which adoption and pardon? I and Christs righteousness by which I live; by which I am perfectly like God. Is it not the righteousness of Faith, that which we are heirs of, as well as of glory?

7. If I have communion with God himself, and his Love, have I not it in pardon & justification, & righteousness, by which? is not giving of Christs righteousness or imputation thereof, his making me *wholly faire, white as snow, and whiter*, which is by the fairness and beauty, or righteousness of Christ? Is not his Covenant everla-

sting righteousness, Dan. 9. and his gift Christs righteousness, the righteousness of Faith, given by God, received by faith: doth not he by the obedience of one (becomming our God) constitute us righteous? these seeme to me; doe you consider the matter a second time.

Concl. 9. *The sinne of Adam is no where in Scripture said to be imputed to Adams posterity; neither can any other imputation be proved either by Scripture or reason, then that which stands either in a communion of all his posterity with him therein (except Christ) in a propitiation of his nature defiled therewith, or lastly, in the punishment, that is come upon the world by it, &c.*

Do you not see how you speak that which fighteth with it selfe? It it doth no where, how in such a sense? if in such a sense, how no where?

And why shall not all the posterity be granted constituted sinners by an act of Justice imputing unto them the sinne of Adam; when as by the same justice ther's an act punishing for that sinne, such you confesse and such is that defilement, whence we are formally sinners; can justice impute the effect and not the cause? is it not spirituall death for sinne?

When as all were in his loynes it was the sinne of all which act of Adam passing, our selves, not existing, can no other wayes be in the judgement of the learned Protestant and Papists too, sometimes) but by imputation, that's the manner, when as it's communicated by generation.

Adam (saith Bell for Bp. Dounham citeth him and both give you an instance of mine assertion) alone did indeed commit that sinne by actual will, but to us it is communicated by generation: *In that manner wh. ch. that which is passing can be imputed, by imputation, for it is imputed unto all: for it is imputed to all who are borne of Adam, because we all being then in the loynes of Adam, when we sinned in him, and by him we sinned. Yea and further he rightly disputeth saith that Bishop, that if Adams sinne were not ours by imputation,*

Ex modo quo communicari potest is quod transit, nimirum per imputationem omnibus enim imputatur.

neither

neither the guilt of it, nor the corruption following upon it had belonged to us, de just. li. 4 c. 10. vife. which I touched even now, and remember it touched twice before. I may not abuse the Reader by writing over and over the same things: See Anl. to your last Reason, &c.

Concl. 10. *Though justification and salvation came into the world by Christ, the second Adam, as condemnation and death by the first, yet there are many different considerations and circumstances between their commings in.*

Grant this, yet when as the Apostle affirms the one and the other; and when as he sheweth agreement in this, that *as by the disobedience of one many are made sinners, so by the obedience of one many are made righteous*, which is all we contend for, both which being by acts transient, communicated to men, not then, but after existent, the orthodox expresse hath been, that the manner is imputation. For the first Adams disobedience, and the seconds righteousness.

The differences you mention *out of the 15. & 16. of the 8. of the Romans*, concerne not our question. And for the rest:

1. The act of Adam was the act of the nature of his posterity, not existent, existence was future, and imputation future, yet both to be by Gods decree, in and by propagation; and then it was theirs actually.

The obedience of Christ, &c were the acts and sufferings of us, that were given Christ, and might be so called, not personall acts, or we existent, but as we were to be in time; they were to be ours by imputation, in Gods purpose and Christs intention by union and communion with Christ in effectuall call: as Adam was a root, Christ was a surety, both in Gods purpose; either did, for others. Adam for his posterity. Christ for the church, *are given unto him* in Gods eternall bargain: as we are dead and risen with Christ, we may be said to have done and dyed, seeing the whole poverty was for us.

2. As Adam brought condemnation to those who were in his loynes, and had a being naturall in him, be-

ing in time to exist by propagation from him.

So Christs salvation to such as were his children in the purpose of God, in that relation, as well as others *his body, bone of his bone, and flesh of his flesh*, and so in his loynes, to be spiritually, actually by faith in time, though also to be first *Adams*, aliens and enemies.

3. As all the posterity of *Adam* had their being at once in *Adam*: so had all in Christ, in Gods purpose as *Cain* existed first, and then *Lucas* so might one first, and another after be in Christ notwithstanding.

4. As *Adam* was active, so Christs, active in his passion, and passive in his action.

5. As the burthen of condemnation by the sinne of *Adam* depended on the merit and relation of those that were condemned by him, *videlicet* in Gods purpose, as future, and to be in act by propagation.

So that weight of our redemption, depended on the merit of Christ, and relation future by Gods purpose; in act by faith, to be in time, by which Christ and his merits and benefits are mine, without which actuall application the worth of what was done and suffered, were to no effect.

To that sinne of *Adam*, eating the forbidden fruit, the Lord threatned death, and it merited the same; so the smallest sinne doth, as the satisfaction of Christ did life; and that wee might enjoy it, there must be relation founded in union and communion between us and Christ, without which how great soever the merit, the profit to *Peter* would have been no more then unto *Judas*.

We deny not but the Scriptures give our justification and salvation to the *sake of Christ*: we assent also that speaking of our death, by one that is *Adams* sinne (though the words for his sake, are not found) yet (the wages of sinne being death.) It's equivalent with his sinnes sake, denoting its merit; ther's equipollent speech; and judge whether the Apostle doth not so lay them downe,

Rom.

Rom. 5. 19. and ther's a necessary implication of the merit of the sinne of Adam; that mediated by way of merit this condemnation, *the wages of sinne is death*; and *curst is every one that abideth not in all the Commandements of God*: And he that doth these things is worthy of death, are the measure of those by one, &c. and *through the offence of one*; and were it not a meritorious cause, the Lord must be charged with injustice.

Whereas you lessening the offensiveness of this sinne of Adam, put a note on that word *απατολα*, as if the offensiveness of that sinne, and height of its merit were not intended: and so denote that it was a sinfull stumbling, or miscarriage, not out of envie, malice, sinister end, &c. maine aggravations, and raynings of the height of it: but out of inconsideratenesse, inconsiderancie, a root of the least bitterness, or provocation from whence it is lightly possible to spring.

For my part I never feared such Doctrine: And 1. from that word it will not follow (if the speaking of God in the Word be the rule) I finde that word used for finnes of all sorts, the greatest and most heinous, which are forgiven by the Lord. It's used 5. Rom. 10. *the free gift is of many offences to justification*: And 2 Cor. 5. 19. *God was in Christ*, &c. not imputing τὰ παρατολα: αὐτοῖς, &c. I suppose in these and other places not meant such finnes as you mention alone, but what are of the highest nature; the stumbling and fall of the Jewes, which had aggravations of the highest nature, are set forth by that word. 11. Rom. 11. &c.

Whosoever shall consider the state in which Adam was created, the God and goodnesse against whom he sinned; the confessed effects, finnes, simply else, of nature, of life, all mens deprivation of Gods image and through deprivation in nature and life; from the reliques whereof we are not freed till death it selfe, with the deaths which attend on the same, will be farre from lessening this sin its demerit. There are that call it *omnium gravissimum*, and that except none but that against the Holy Ghost, as our Dr Whitaker. So that had there been more relations,

Quod prius voca-
verat,

et apertius

lapis hic vocat

et a. axo. v.

in Obedientiam

primit homini.

die Gravitatem

eius peccati xag-

gerat, tantum fur-

asse immunes, ut

haud mirum si

omnes suo reatu

involverit, fedi-

tate inquinare.

In obedientia e-

nim vix aliud ne-

fas gravius datur

in Dei conspectu.

quasi peccatum a-

riolandi est rebel-

lio et quasi scelus

idololatriæ et

repugnantia, In-

quit Samuel 1. 21

23. Parvus in 18.

19.

tions all that can be imagined: there must be also and was the heynousness of the crime demeriting.

That which he first called offence here, he causeth disobedience, so he amplifieth the greatness of that sin, intimating it so great, that it was no wonder that it involved all in its guilt, polluted them with filth: for there is scarcely a more grievous sin, as the sin of witchcraft, so is rebellion, as Idolatry, saith Samuel, 1 Sam. 11. 23.

It grieveth us not that there is such an abundance given to Christ, we glory in it. And yet lay the Lord law this a sufficient remedy for that dicitate, and those that came by it: and the dicitate is not lessened but intended by the greatness of Christs merits.

And though Adams fall was by a permissive decree of God. yet was the effect infallible. The execution whereof in his fall was supposed, in the manifestation of Gods love in Christ and in the purpose of God foreordaining him a Lambe, to take away finnes; That sinne; and the consequences thereof: all which let forth the heinousness of this sinne. Neither is it extenuated by the freeness of Adam.

And I leave to the Readers consideration, whether though you profess the contrary; you doe not grossely extenuate the demerit and guilt of Adams sin. And the invalidity you plead; is not against us, but the Apostle who telleth us there is an agreement.

Conclu. 11. That which makes a true lively faith instrumental in justification, is nothing it at is essential or naturall unto it; Whether descent properly or act. But some ha that is extrinsecall and purely adventitious. The force and efficacy of that will, good pleasure, ordination, covenant, and appointment of God in that behalfe.

Therefore its unquestionably evident, that Faith doth not justify as it relates to Christ: or as it apprehends him, Or Redemption by him.

In this illation you shew your selfe in opposition to all Protestants as before. Who teach that Faith justifieth in relation to the Object, and that as an instrument apprehending

hending and applying Christ and his righteouſneſſe, and joyne with *Papiſts* and *Arminians*, as before.

The reaſon you give Gods ordination, is no reaſon; we grant Gods will and the nature of Faith are not oppoſite but ſubordinate. Gods will is our Juſtification by Faith that which hath of its nature imbracing, laying hold of receiving Chriſt and his righteouſneſſe; cauſing union and communion with him: from whence this righteouſneſſe and Juſtification is received and remiſſion of finnes. The will of God is by this Faith to juſtifie. When God called Aaron to be an high Prieſt, he thereby fitted him with all requiſites. And ſo when God ordained faith, it was ſuch a Faith.

Neither is there feare if faith ſhould juſtifie by receiving or applying the Object, that it ſhould doe it for the dignity thereof.

Faiths *receiving*, *flying for refuge* to Chriſt, is the greateſt argument denying the dignity thereof and demonſtration of indigency and emtyneſſe at home, and is withall, moſt advancing and extolling the righteouſneſſe of Chriſt.

In that text *Judg. 6. 40.* Gods will eſtabliſheth this Faith. And thereby it carrieth Juſtification by receiving and applying it, as the water of *Jordan* did clenſe the Leproſie of *Namaan*, by Gods pleaſure, ſo this receiving faith juſtifies before all other. You ſay,

When cauſes have a naturall power to produce their effects its improper if not ridiculous. To aſcribe ſuch effects to the will and pleaſure of God.

But its ridiculous, to ſay ſo; ſeeing Gods will is the cauſe of nature, and the properties thereof. Its the will of God by patience to make men patient, humility to make men humble. By naturall cauſes to produce naturall effects. You confeſſe it a truth, and when aſterfore you deny it the *ſavour or weight of truth*. You deny in your teſte a right ſavour of truth. And ſhew your judgement a falſe, ballance againſt conſeſſion, denying it weight of truth. The holy Ghoſt lending into all truth: ſa-

voureth all truth; and giveth to all its due weight:

Joh. 1. 12. might be added, where God to those that received Christ; that is believed in him, gave the power & prerogative to be his Sons: and by vertue of that decree really made them such on believing. It hich shewes believing in Christ as such doth not make a son of God, but receives this power by speciall gift.

Faith then by a power it receiveth of Gods gift, doth this; to doth patience by a power and humilicy by a power received, make patient and humble. So fire burneth by a power given to it. And so every naturall agent produceth its effect. Faith putteth on Christ, and his condition of a sonne. it maketh us Christs and Abrahams seed, we are all the sonnes of God by Faith in Iesum Christ. God giueth it that power, that strength and power to receive; and so to justifie.

Gods grace and Christ and Faith and Gods justice, the declaration of it are subordinate from the position of on you put all, and deny none, not faith receiving or applying the Object. You adde,

Neither is that Plea so frequently insisted on, that Faith justifieth in relation to the object, or as it receiveth and apprehendeth Christ righteousness of any value if duly considered; the strength of it is usually bound up in that similitude, as the hand is said to enrich a man, because it receives the money or treasure whereby it is enriched, so faith because it receives Christ who is our righteousness; and by whom we are justified.

You confesse this frequently insisted on it is so by Protestants against Papists. I have shewed the one and other by all Protestants let the world see how these are of your opinion; for faith in a proper sense; but what say you against it?


I answer its not the taking of the Silver or Gold that enricheth, a man may not be the richer, but the poorer receiving gold not by law, as a theefe breaking into an house taking it away, or purses it maketh rich by a Law; so there must be a law that faith receiving should be a mans righteousness or justification.

All this is not to the purpose, for faith receiving Christ and his righteousness to justification (not being his righteousness)

righteousnesse or justification as you love to speak, nor we) is what we have Gods command for, calling us to come unto him, to receive him, and Sir receiving riches is that by which as an instrumentall action I am enriched, the riches make rich received and to our Lord (*Christs*) righteousnesse, your case is where theres no law, ours hath command and promise for it. Yet to explaine your selfe. You desire,

When I deny faith justifieth in it's relation to it's Object, or as it layeth hold on Christ, I am farre from conceiving any faith should justifie, but that onely which layeth hold on Christ; yet I grant and verily believe that whereas there be very many acts of Faith, else yet that decree of good pleasure of God (which I conceive makes faith justifying concurre with it, toward this great effect onely in that act of laying hold on Christ. Onely this I deny, that this act of faith whereby it receiveth or layeth hold on Christ hath that in the nature or inherently in it or any other waies then from the will and good pleasure of God which makes it available to justification.

This granteth that it hath it in its nature from the will of God, then by the will of God it doth it; Its nature being to lay hold on the Object: we never opposed the will of God, but suppose it.

And though you grant it, yet, would you speake out we should find you grant not that faith as an instrument doth it, laying hold on Christs righteousnesse by which applied I am just. You will leave the object and rest in faith which by gracious acceptation is a righteousness which God will owne as before, p. 84. of 1. Treat, Argu. 5. c. 6.  my Answer.

Conclu: 12. *It hath no foundation either in scripture or reason to say that Christ by any imputation of sin was made formally a sinner: Nor that sinne in any other sense should be said to be imputed then as the punishment due was inflicted on him. And so wee are not made formally righteous by any righteousness of Christ imputed. This hath been partly argued.*

And its given in wth both hands by the chiefe Masters of that way which we oppose. Doctor Downham. c. 19. p. 1. 2.

and p. 4. Davenant de justit. inher. c. 24. p. 33. id. p. 333.

1. I answer, formally properly taken is by sinne inherent in Christ, this you deny; so do our Doctors, so imputation of our sins doth not make Christ a sinner.

2. What is added, *not that sinne in any other soue should be said to be imputed, when as the punishment due was inflicted;* is but begged. Ours shew an imputation of sinne, whence guilt and punishment, finnes, were inherent in us onely. Laid on Christ by imputation as our surety, and thence his punishment.

3. When as you adde so wee are not made formally righteous by any righteousness of Christ. It's granted taking formally for inherently. It's inherent in Christ, its imputed and given us, so that it constituteth us righteous, and supplyeth the place of a forme, which externalls doe and may, and so denominate; as eliewhere out of Doctor *Davenant* is cleerely explained. The righteousness of Christ is the matter, that applyed or imputed supplyeth the forme, constituteth, *hee was made sinne that knew no sin, that we might be made the righteousness of God in him.* But to this sufficiently before.

When as you cite Bish. *Dowham* you read this his *Tenet*, and he repeateth it often times, as is knowne, that Christ was not onely *hossia*, but a sinner by imputation.

And Bish. *Davenant* denyeth your consequence there, and elfewhere fully explaineth himielfe in this busines, to which I remit you, p. 367. *secundus locus*, &c. and 368.

That these were chiefe Masters of that way of imputation; might teach you they were more learned then to contradict themselves.

They were prime Doctors in their times, maintainers of the Doctrine of our Church and all Protestants in this point of justification, and you have never I believe, never shall find any but Papists opposing themselves to them.

In this question, which yet here you doe without making bones of it, and are but an alone man.

13. Con: *That no man is indeed a person justified in the sight of God, untill he obtaines this grace by believing.*

With this Conclusion for my part I have no controverſie, and therefore paſſe further examination of any thing about it.

The purpose is eternall, the act is in time, on call to Faith and fellowſhip with Jeſus Chriſt, whence communion with his righteouſneſſe and Juſtification, as I conceive.

14. Conclu: *The ſentence or curſe of the Law was not properly executed on Chriſt in his death, but his death was a ground or conſideration unto God, whereupon to diſpenſe with his Lawes, and to let fall the execution or ſuſpende the penalty or curſe therein threatned, becauſe the curſe was bent on tranſgreſſors, not innocents as Chriſt.*

If by properly you meane for his perſonall finnes, and that in that name he was no tranſgreſſor, I will grant both. He was a ſinner by the imputation of our ſins, as our ſurety he had them laid on him, and was accuſed, what the Law threatned, curſe and death, hee endured he died for us, and was accuſed, to the word, and on this iſſueth our freedome from death, and the curſe; this I am ſure God did, and intended; ſeeing he was ordained befor the foundation of the World, a Lambe; the price of our Redemption, its called Gods will, Chriſt came to doe it, and he was made under the Law to redeem thoſe that are under the law, you confeſſe it the curſe of the Law, incurred by us which our ſurety, ought to ſuffer, and your ſelfe ſay, that hee ſuffered was of the ſame nature, and kind with thoſe things which God intended by the curſe of the Law.

For the body of penalties which you deny he ſuffered. I know not but its comprised in thoſe termes accuſed, and death. I ſuppoſe thoſe comprise the whole ſyſtem; the word ſaith it was an atonement, that it was a ſweet ſavour to God, that it declared God juſt in juſtifying.

And untill I comprehend his ſuffering fully who was a man of ſorrow like to whoſe ſorrows there were never ſorrows, I will not make them leſſe then Gods law.

I suppose the law was executed on him according to Gods eternall purpose as our surety, and that it was executed on him, that it might not bee executed on us : and must have been executed on him that it might not be executed on us. You say,

Neither did God require the death and sufferings of Christ as a valuable consideration, whereon to dispense with his law, towards those that believe, nor (if so much in a way of satisfaction, to his justice then in wisdom ; for God might wish as much justice, have passed by the transgression of his Law without consideration or satisfaction.

1. Christs death was required, it was required as a valuable consideration on which there was no execution on believers. It was in satisfaction of Gods justice and wisdom. It was according to his will whereby Christ was ordained a Lambe, it was to declare his righteousness, that he might be just and a justifier, and both infinite. It's too curious to inquire or determine whether it were rather wisdom then Justice. It favoureth of one that would willingly deny Christs satisfaction to justice : so doth that reasoning from man, I find the same spoken out by, *Socinus de Christo servat. l. 1. c. 1.* see Sybrandus examining this. See *Pelcius his harmonia*, where Soc. and Remonstrants agree in this, that there is not essentiall justice in God punishing sin necessarily.

I guesse it the rather because there's a bringing in of testimony that if God had pleased he might have pardoned Adams sine without atonement by the death of Christ, which is but a supposition and that of a will in God then undetermined, indifferent against what is evidently otherwise revealed, and that to be determined from eternity, nay of an indifferent will even after Adams fall : I am confirmed from the inference, therefore it had bin no way contrary to the Justice of God nor derogatory to the glory of it : if hee had freely pardoned it, without any consideration of atonement in any concept. Neither was it necessary that Christ by his death should satisfy the Justice of God for our sinnes, but God without the satisfaction of Christ could forgive us our sinnes

In Deo esse
justitiam essenti-
alem punientem
peccata necessari-
o. 12, 13, &c.

Nec necesse fuit,
in Christus morte
sua justitiae dei
pro nobis peccatis
satisfacere, sed
Deus absque sa-
tisfactione
Christi peccata
nostra potuit con-
donare, see Soc.

sinners. It could not be because Gods decree was Justification by the blood of Christ and to declare his righteousness, 3 *Rom.* 25, 26.

And that the *satisfaction of Christ* is agreeable to that nature in God which wee call Justice, agreeable to and what we call *see Socinus*, &c. doe deny it, and that it had beene but a losse of opportunity of declaring it to the World yet had done nothing repugnant to it, and so you subscribe; no marveile you wave the curle of the Lawes execution on Christ properly in the beginning.

Its well in wisdom. God could not; as if God. wisdom and justice were at odds, and that in the Apostles Judgment, who established Gods declaration of justice in Justification by the blood of Christ, as if infinite wisdom was not seene in that sweet agreement, betweene the mercy and Justice of God in our Justification by Jesus Christ.

I am of opinion that God in the law required of Christ (voluntarily undertaking our suretiship) the suffering of what he suffered, and those things he suffered were the same the Law threatned, and wee should have suffered our selves in value, and importance and the kind comprised under the words death and curle. And thus for your Conclusions.



CHAP. III. DISTINCTIONS.

DIST. I.

Justification, 1. *active*, significeth that act of God whereby he justifieth, 1. absolveth a believing sinner from guilt and punishment.

Here's to be supposed his making him just by the imputation of the righteousness of Christ whence absolution as the effect thereof; you often call it just making.

It may signifie also in this active signification any act of any efficient---yea to this may be referred the act of the forme or formall cause it selfe, which also in a way proper to it may be said to justifie.

Consider if the forme of justification be remission of finnes, then remission of finnes worketh justification, and so is in order of nature before it: and so remission of finnes absolveth a believer from the guilt of, and punishment due unto his finnes, and so is the cause of it selfe; the cause and the effect also.

2. *That which is passive, is the effect. The former is of God, this of man who is justified.*

DIST. 2. Of Justice, hath these Distinctions.
It signifieth,

1. *The universall and absolute holynes and integrity of his nature, making him infinitely averse from doing any thing contrary to the rules of justice, and inclines him only to doe things agreeable therunto, 11. Pl. 7.*

2. *Sometimes the nature of God we call truth, or faithfullnesse*
in

in keeping promise, 36. Pl. 6. 6. He. 10. 1. Job. 1. 9.

3. That gracious disposition to his people, whereby hee is still propense to do them good, relieve, support deliver, psb. 145. 7.

4. The gracious purpose of God, for for giving, saving faith in due time, 2 Pet. 1. 1.

5. Most concerning our question, by the righteousness of God is meant that justification, in any method, or means of Iustification whereby God makes men righteous 5. Ro. 21. so 1. Rom, 17. 10. Rom. 3. by righteousness of God is meant Justification, or way of making men righteous, which Gods wisdom hath found out.

6. Sometimes I conceive it may well betaken for Gods severity to punish, 3. Ro. 25. 26. that he might appeare a severe judge and punisher of sinne.

7. Christ sometimes seemes to be called the righteousness of God. 43. Ies. 21. 51. Ies. 8. because hee is the great author of that righteousness or Iustification which God vouchsafeth to the world.

Ult. The society of those that are made righteous by GOD through Christ, are called the righteousness of God, 2 Cor. 5. 21.

1. I know not but Gods holines and righteoufnesse are distinct attributes, nor how righteoutnes should be defined by holynesse

2. I grant it making his nature adverse to what's contrary to rules of Justice, his will and revelation of it in his word.

Inclination to do things agreeable, your text is more, he loveth; it's what he doth with delight.

3. The second is granted for faithfullnesse, but doth it respect onely promises. and not threats?

4. The 3 hath no difference from the former, for doing good and delivering his people, are his promise

5. And so is that of giving faith his promise to Christ to Abraham, under the head of blessednesse, comming, calling, gathering, saving.

Though in that place it seemeth more fitly to meane the righteousness of Christ, see Bish. Downham; who to

that purpose citeth this Text, where (saith hee) *it is said, he is the righteousness of God, and our Saviour Iesus Christ* Which is an excellent testimony to prove the deity of our Saviour like to that, 2. Tit. 13. for it is not said of God and our Saviour as noting two Persons, but *τὸ θεὸν καὶ τὸν υἱόν* of God and our Saviour betokening one, 2. because it is that very righteousness of God whereof the Apostle speaketh in the places now mentioned, 1. Rom. 17. 3. 21. 10. 3. 2 Cor. 5. 21.

The righteousness of that person who is God, 1. 4. c. 2. p. 2.

And so you see, there's no difference between this and the last place, neither is their meant Justification, but the righteousness of Christ the mediator the only way and meanes by which God maketh men just; this is that the Lords wisdom found out to declare his righteousness, and which is revealed in the Gospell, of those texts, see the Author and place before named.

And therefore is he called, *our righteousness, because we are made righteous by his obedience*, 5. Rom. 19. and so in that, 2 Cor. 5. ult.

For your sixth it denoteth his just will to punish sinne and punishing thereof, that place proveth it, 3. Rom. 26. 27. when Christ is set forth a propitiation in blood, to declare Gods righteousness, that he might be just and the Justifier: by it God perfectly hates sin. *Vengeance is his*, and out of Justice, he will repay it, 9. Heb. 30. *It's the just judgement of God, that those that doe such things are worthy of death*. 1. Ro 31. *it's a righteous thing with God to render affliction to them that afflict you*, 2. Thei. 1. 6.

2. This word, *applied to men signifieth sometimes that general frame of the heart consisting of all holy dispositions and affections in some degree in every child of God*, Gen. 7. 1.

This I suppose confusion of righteousness and holiness, which are distinct ordinarily in Scripture.

Noahs righteousness was the righteousness of faith, Christs righteousness applied by faith, and all so in regard of a gracious disposition of a soule conforming him to Gods law and congruous motions, which are properly your second signification, 10. Ait. 3 5. and 1. Ioh. 3. 7.

3. Your 3. dealing equally with men; is the same, giving every one what is his own according to Gods law.

4. A fourth sense : *Justification (in the passive sense) is sometimes by a metonymy of the cause for the effect, expressed by the word righteousness, Galat. 2. 21. if righteousness, id est. Justification, so 10. Ro. 4. Christ the end of the law for righteousness, i. Justification, and for ver. 5. 5. Ro. 17. & 18. by one procurement of Justification, 8. Rom. 4. 9. Ro. 30. 10. 10. 1. Co. 1. 30. so 3. Rom. 19. compared with 18. 21. to make righteous and to justify is the same.*

Here righteousness is acknowledged the cause of justification indeed, nothing can make righteous but righteousness. They are distinct as cause and effect, and though the cause being put the effect followeth, or it's ordained to this effect: Yet its not to bee excluded, and I affirm this righteousness as that which is imputed. 4. Ro. 6. 11. *so the righteousness of Christ, so Rom. 10. 4. Christ is the consummation of the Law, for righteousness to justification to every one that believeth, that is, applyeth it; so expressly in, 5. Rom. 17, 18, 19. so 9. Rom. 30. It was the righteousness of Christ which is of faith, he was the Stone in which they believed, and were not ashamed: the Stone the Jewes stumbled at, of which they were ignorant, and submit. ted not to the righteousness of God, So was Christ, and revealed in the Gospell.*

You grant here the cause for the effect, now name any other righteousness but Christs; faith is not righteousness, though relatively, and as an instrument it applyeth that righteousness and these are distinct as the Instrument and the matter with which.

Remission of sins is not that righteousness, is the effect as you selfe ponder these things.

5. *Christ himselfe as the procuring cause is usually called the righteousness of men, by an Ellipsis, i. the Author or procurer of Justification or righteousness, Jer. 23. 6. 33. 16. so our hope our life our sanctification our redemption.*

Christ by his righteousness procured our Justification, it's the meritorious cause, but not only, it's the matter

ter. and the Application of it constituteth, ours shew it against Papists as I have shewed before, and shall hereafter.

6. By a metonymy of the cause for the effect, or antecedent for consequent, as well the benefits and rewards of a mans righteousness in the 1 and 3. acception of the word, as the blessings and priviledges which accompany that righteousness which we have by the merits of Christ in our justification, are sometimes expressed by the terme righteousness; God will render unto man his righteousness, 33. Iob. 26. 11. 1. p. 9. 5. Gal. 5.

I confesse all those benefits and priviledges infolded, in the promise and performance of this righteousness of Christ, supposing that so in the first place: *hee shall pray unto God* (that is man in affliction) the effect is, *he shall be favourable unto him*, God shall forgive him.

Per remissionem
peccatorum jam-
jam pro justo e-
um habens, impu-
tata ei Christi fi-
lij sui justitia, &
Mercer, in loc.

Upon which *he shall see his face with joy*, for *hee will render unto man his righteousness*. By remission of sinnes by and by, *accounting him for just*, the righteousness of Christ his son be-
ing imputed unto him.

Your selfe say we have them by the merits of Christ, in our Justification. I adde imputed, made our's by Gods donation, our receiving. It is his righteousness, applied.

In the second place righteousness remaineth, not only consequents.

In the third: our hope, things hoped for are the effects of righteousness of faith. Christs righteousness applied by faith. Supposing that applied,

7. The word righteousness in some construction of words, hath no precise or proper signification, distinct from the word, with which it is joyned, but together makes a sense of one and the same thing; thus imputing righteousness, Rom. 4. 6. 11. imputing doth not signifie one thing, and righteousness another, but together they signifie the same act of God, which we call free justifying, so that to impute righteousness is but freely to justify, and righteousness is imputed free justification.

Righteousnes is one thing, imputing another, Gods application or donation of it, Justification a third; the effect

effect: of righteousness applied. By Gods imputation of Christs righteousness the believer is justified; made righteous and pardoned.

You in the fourth sense confesse them cause and effect.

Ult. The word righteousness according to the propriety of the hebrew tongue signifieth a company of righteous ones, &c. 2 Co. 5. 21. That was should bee made the righteousness of God in him, &c.

1. I confesse that place of a companie; wee, all believers.

2. I deny that the word Righteousness signifieth a company, for then were it not true of a single man.

And the abstract put for the Concrete, will be that we might be made a company of righteous ones, which we accept, it will be by the righteousness of Christ, for the text saith in him, not in our selves but him.

DIST. 3. Christs Righteousness is of 2 Kinds, one Divines call justitia personæ: the other justitia meriti.

The termes Active and Passive, wherein this Distinction is commonly conceived, are not altogether so proper because in that we call Passive, Christ was in some sort active, willingly and freely submitting himselfe unto it.

The righteousness of his person, is that whereby hee justifieth himselfe onely his merits that whereby hee justifieth others, the former consisteth partly in the integrity of his nature partly in the obedience hee performed to the Morall Law, or that which is imposed upon all. The latter is that he performed to the peculiar law of Mediation; as his submission to death, to which hee was bound as Mediator.

1. If Christ was active in his passion by voluntary submission. Looke how you asserting the passive, deny that which is Active, and dispute against it, and exclude the imputation thereof.

They were interwoven from his incarnation to his death.

2. For your Distinction, *persona et meriti*. Let mee intreat you to make it more cleere to me, I cannot down with it as it is proposed.

Christus in vice
passivam habuit
actionem et in
morte passionem
activam dum salu-
tem operaretur in
medio terra.

I thought *institia persona*, had been the righteousness of Christ, God-man, and that the righteousness of his merit, had been his meritorious righteousness. Which is the righteousness of his person, of Christ God-man: and can see no difference.

Whereas you say the righteousness of his person is that whereby he justifieth himselfe onely. I answer he neither was so nor did so, for himselfe he lived and was comprehensor from the moment of his conception, needed it not for himselfe.

Wee were bound to have that integrity and that obedience, hee as our surety was bound to yield it for us.

And doe not you give, as a concurrence, so merit to the active obedience of Christ in the matter of our justification. How then shall it not bee, *justitia meriti*? And how shall it be for his justification alone I confesse I understand it not. And if so be that it was for himselfe it was due, and so not meritorious, as you argue. And how shall it make Christs death to bee marvellous? His death will be left insufficient, and wee in our sinnes; either this is true or it was for us, not for himselfe.

As for that obedience he was bound to the law of mediatorship, it consisteth in his whole poverty. When as being rich he became poore; to enrich us, his riches consisted in that glorious estate hee had, being in the forme of God, equall with God; his poverty in taking our nature, the integrity of his nature in regard of divine grace and the obedience he performed by it: and sufferings simply, obedience even to the death of the crosse, were all his poverty, his humiliation; when he tooke this, hee as it were emptied himselfe, and became a servant: the excellency of that nature by unction with the holy Ghost was but poverty to his former rich estate and the Apostle saith the end was our enriching. When as you say.

Hee that maintaines that Christ was bound by the morall Law to die for the sinnes of men, saith in effect if he had not died he had bin a sinner.

1. I answer; put him our surety voluntarily in giving himselfe to pay our debt, this being our debt. I question not but hee was bound to it. You see a surety is bound for that debt, and must to prison if he pay; not the surety, not paying transgresseth the law therein.

Paras maketh Christs death obedience to the Lawe, *Bish. Davenant* in that place. *If the righteousness of Christ satisfying bee made ours by imputation; why not also the righteousness of Christ fulfilling the law?* How well he and *B. Downham* and *Paras* agree with you the world knoweth and I have in part manifested.

Si iustitia Christi satisfaciens, nostra fiat per imputationem eius non etiam iustitia Christi legem implens.

DIST. 4. A thing may be said to be Imputed.

1. *A Mans owne acts good or evil, when as hee without reward or punishment is reputed the doer of them so Christs Active and Passive obedience, to Christ, and sinnes of believers to themselves and no others.*

1. This is confessed not used in the Scriptures.

2. If this be so Christ did not obey for himselfe, his life, which is your doctrine, nor suffer for glory your doctrine before. or Gods imputation is not without blemish: seeing doings are not without reward, nor suffering without a returne.

3. It crosseth the Scripture which layeth his poverty down to *make us rich.* 4. Sinns of believers are not so imputed unto them, seeing some kind of punishments, chastisements follow in all whom God doth receive seeing they are imputed to Christ who satisfieth for them.

These at first sight seem to be against this Distinction.

2. *Doings good or evil may bee said to bee imputed to him when he is actually rewarded or punished for them; or shall be in time, unlesse some reasonable and just occasion shall intervene to alter either of these purposes concerning him.*

Let this goe, yet alteration in Gods purpose, is an harsh expreſsion: alteration in such as are good may bee supposed; and so such as are evil but not in Gods purpose.

3. *An other mans offence may bee imputed to us, when we are looked on as Councillors, &c. or are punished as ac-*

cessary,

cessary and so good, when we are conceived authors, teachers. True and both justly or unjustly as wee are not counsellors, &c.

4. *Hither referre your fourth upon mistake.*

5. *Wickednesse or vertue of one, may be said to be imputed to others, when they are either punished or rewarded, because of relation to that man. — In this sence (and in this onely the sinnes of men may be imputed to Christ, because hee suffered the things he did suffer in consideration of them, and these sufferings to us because we are justified in consideration of them. But that our's are reputed to him because hee is reputed to have committed them, or that his righteousnesse Active or Passive, should be therefore said to be imputed to us, because we are rep'n'd by God to have done or suff'ed one or other, hath neither footing nor foundation in the Scripture or reason.*

1- Vertue in one may be imputed to another in a bare relation, an other may fare the better out of grace and bounty.

2. A bare relation is not enough for a just imputation of evill.

3. Our relation to Christ is not a bare one. he is one head, husband, Saviour, Redeemer, surety voluntarily, interposing himselfe between us and God, undertaking our debt, satisfaction of God, our actuall justification and salvation, the Lord graciously and righteously well pleased with the same.

4. Our *surety* bare not only our sorrowes but our sins, and was a sinner, not by committing them, (or inherently) but by imputation, there must be the imputation of sin, else not of punishment: And both justly seeing he was in this relation of a surety, and in bonds to God for us, God made him sinne who knew none, in this sence laid on him the iniquity of us all. Luther calleth him the greatest sinner.

And so his righteousness active and passive are imputed to us, by which wee are made just and acquitted. They are subjectively in him, but by Gods gift or imputation to ours, as if our selves, had satisfied. *Wee are found having his righteousness, made righteous; made the righteousness of God in him, as we are said to satisfie when our surety doth*

it

it so here. So that now we may be called, fulfillers of the Law, saith our homile.

This is a Colewort often soddén, a Papists device manifested to be so out of their Authors, discovered and defeated by ours before.

6. That may be said to be imputed to a man which essentially and directly, conduceth either to the benefit or punishment which accrueeth to him from that, which is more properly and immediately imputed to him, when the good deeds and virtues or evil deeds, and the corruption whence are imputed suppose to wife and Children.

In this sense as well the habituall righteousness of Christs person as active obedience may be said to be imputed to believers, because these were directly and essentially requisite to make his death and sufferings Justification and life, and salvation to them. — 2. Because its remote and unusuall, and harsh manner of countenance from the Scripture. Piscator, Paræus, and other Orthodox Divines have simply denied all imputation of the Active obedience of Christ, and the doctrine of justification would not at all suffer, if the expression were laid aside.

For your doublet and those Divines practise, Two or three have many thousands against them and you, who shew the contrary; I have read Piscator recanted.

For Paræus when as he putteth Christs humiliation from his incarnation to his death, that which is imputed, cannot exclude the Active obedience of Christ, indeed his passion was active. But I argue whatsoever is directly and essentially requisite to make the death of Christ Justification, and life and salvation. That hath countenance in the Scriptures, those divines cannot reasonably deny. And if it were laid aside, would cause the doctrine of Justification to suffer; destroy the very essence of it, nay Christs death.

But both the habituall righteousness of Christs person as well as his active obedience are essentially & directly requisite. &c. as hath beene further opened. Ergo,

That which is essentiall is not *causa sine qua non*, *causa sine qua non*, is called, *causa stolidæ & ociosa*, because it is only

present in the action and doth nothing therein: Doctor Abbot against Bish. p. 497. It's absolutely necessary and eternally. Its the matter or forme or both.

7. *Nothing may be said to be imputed to a man when as hee is dealt with, as if he had noth, but comes to have right in the priviledges some other way, so righteousness is said to be imputed, to him that believeth, 4. Rom 6. 11. &c. he enjoyeth priviledges promised to a perfect righteousnes of the law, though there be none such found in him: because Christ by his death hath purchased such a right to these priviledges, which is sealed on him on believing; So that God looks on him with the same grace and favour wherewith hee would looke upon him legally righteous never sinning.*

I take what you lay down, that a believer by believing in Christ, is looked on with the same grace and favour wherewith God would looke on one never sinning legally righteous? That ther's no such righteousness in him. That its,

1. Purchased by Christs death. O but deny that all, that's meant by imputation of righteousness, *Roma, 4. 6. 11.*

2. That death hath active obedience an essentiall requisite *ex concessu*; and I affirme, that the right and priviledges may bee settled on us beleevers: there must bee an imputation of, the righteousness of Christ, as the cause; Of that right and priviledges. I am found in Christs righteousness, so God looketh on mee as never sinning, as legally righteous. I am by this imputation constituted righteous and so dealt with: the imputation of passive righteousness is graunted by *Piscator* and others to avoid *Socinianisme*: and that which is Active is not to be excluded, is inseparable, if it be an essentiall requisite to his death, that we may be justified by it.

8. *One thing may be said to be imputed to a man for another, when the rights of one are conferred on the performance of the other. Or when on one offence he is charged with the guilt of another, the guilt and consequences whereof are more notorious. Thus hee that provideth not for his owne denyeth the Faith.*

i. *The Gospel, imputed unto him, because the evil consequences of both finnes are much the same. But are more readily acknowledged, to arise from the later: so faith is said to be imputed for righteousness, 4 Rom. 3. 5. &c. Because the same privilege, which originally did belong unto legall righteousness, are now settled on believing.*

I have need of comment upon your comment and text two. my braines are very muddy, you bee mudde what should give cleerenesse, to what you intend.

But I answer, faith is said to be imputed for righteousness in a figurative sense. taking in the object the righteousness of Jesus Christ, as at large before: And therefore is a man by faith as one legally righteous, in a more excellent estate, and hence the privileges, From Faith as an Instrument applying that righteousness which God imputed: From which properly those privileges, belong and come unto us.

9. *Matter of profit coming to a man by way of debt or donation, may be said to be imputed to him: thus Ro. 4. 4. the reward, viz. of justification and life, is said to be reckoned or imputed to him that worketh and so deserveit: If God should reward man with life upon obedience to the law: such a reward should not be looked on as matter of grace but debt.*

i. *The Apostles plaine words to him that worketh is the reward, not reckoned of grace, but of debt, so wee looke for nothing but by Gods free grace through the righteousness of Jesus Christ, imputed to us by God, received by Faith.*

This word you say is incumbered with variety of acceptations; never more, thanke your selfe to my remembrance I never read it so much incumbered elswhere in any mans writing. (as that Fifth) you bee mudde cleere water. It sheweth to me you would faine escape undiscovered in this mudde, and blind eyes, that they may not see your error.

I now come to the 5. *Distinction*: Obedience to the Morall Law, may be said to be required.

i. *By way of justification but in mans waies may be esteemed perfectly*

perfectly righteous by God and have all the priviledges.

2. By way of sanctification, that hee may testifie his expresse subjection to God in both respects, it was required of man in innocency, and Angels still: and of Christ himselfe, compare Ma. 3. 16. with Jo. 15. 10.

Since the fall its not required by way of Iustification in shewence expressed but onely in the way of sanctification. 1. Because a sinner is not capable of such obedience. 2. Because Gods other way is faith in Christ.

Therefore to affirme the fullfilling of the Law is required of any man either by himselfe or another in his stead: For Iustification is to affirme, that a man that hath sinned, hath not sinned, or that which God hath said he hath w said.

Obedience to the Morall Law, required of Adam was nothing else but his expresse subjection to God and pleasing him in all things, this was perfect righteousness: to which performed life was promised to Angels.

Ther's an other reason of Christ, of whose poverty this was a part, he became a man, submitted to the Law for us, became poore for us, and not for himselfe.

Thus Mat. 3. 15. It became him to fullfill all righteousness; as a surety borne to us, given to us, and I thinke that particular, his baptisme, is numbred amongst his mediatory acts by the fautors of that distinction: to me it seemeth ther's a sameness of reason of that particular and all righteousness, all befecmed him as the Mediator and as our surety. And what was due by us, was Gods commandement to Christ and on him as our surety. Since the fall we cannot subject our selves to the Law that we may be thereby just before God, neither is subjection by sanctification, the onely way that is required.

Perfect obedience is still required to life, though we are not able; and it's impossible it's due and in force on our surety. I have read the morall law to be, *lex aeterna, et aeterna obligatio*, and of eternall obligation, *Treat. 1. p. 67.*

That then we may have life; either it must be answered by our selves or another, that other I asser to be our
Surety.

Surety Christ, who as he died for my Justification, obeyed the Law for believers in Jesus Christ; remember that *essential* to his death that we may live. By Gods imputation of the perfect obedience of Christ to Gods Law; we are righteous, not as by sanctification, but perfectly, and we enjoy it by Gods other way, faith in Christ as you speake.

To affirme that the full filling of the law, is required of any man, or an other in his stead for Justification. Neither affirmeth that a man that hath sinned hath not sin'd, nor yet that God hath unsaid what he hath said.

Gospell-righteousnesse is the fullfilling of the law, performed, not by us but another imputed to us.

Even Gospell-righteousnesse is the fullfilling of the Law; neither doth it fight with the Law, for the Law is not abolished by the Gospell; but established.

DIST. 6. *Christ may bee said to keepe the law in respect unto our justification 2. ways. 1. for us. 2. in our stead; in the former sense it's admitted not in the latter. The former imports only it had an influence into our justification, and did contribute that which was of absolute necessity therunto. The latter imports that the keeping of the Law was primarily required of every man for his justification, since the fall. And that God (man being unable) sent Christ to perform it in their rooms: which supposition stands convicted of manifest untruth, in the former distinction, and else where.*

See the former Distinction, and the place and you shall see it cleared: It's indeed opposition to the Apostle almost in termes, *Ro. 8. 3. 4.* as hath been also shewed, and shall bewhen I come to that Scripture afterwards.

DIST. 7. *Justification of a sinner, I mean Passive, though it bee the same entire effect may be ascribed to many causes very different.*

This if it be a distinction, we subscribe to; and thinke it against your selfe, when as you establishing the ordination of God that Faith shall justify, deny faiths doing it as receiving; in that name, we have observed both to have their place and yeild it of all the rest of the causes.

Evangelica justitia est impletio legis non a nobis sed ab alio pro nobis praestita nobis autem adeo per fidem imputata, as Patet, Vr. Cathec. p. 348. Etiam evangelica justitia est legis impletio, neque pugnat cum lege: quia evangelici enim lex non aboleatur sed a. b. litur, id ib.



CHAPT. IIII.

Containing EXAMINATION of a Delineation of Justification in the Causes of it: According to the Conclusions and Distinctions laid downe.



Shall be very brieve in Examination. Your scope is to discover the weaknesse of arguments, brought against your Conclusion: that is, that faith in a proper sense is imputed for righteousness and not the obedience of Christ. If I passe what hath not this scope, I suppose I do enough to our purpose: You promise rules.

Rule. 1. *There are 4. causes to which a very being is to be reduced.*

This I grant, though there are who referre all to 2. & some 3. and some 5..

2. And your second, I grant.

3. He denurre on the third, till I come to application; your selfe say in an improper sense ther's some exception: and I know not that causes are not improper as well as proper.

P. 69. P. 4. *Causes are either remote or neere. The personall holynesse and active obedience of Christ to the Law, is an efficient remote cause, qualifying him for such sufferings, whereby Justification was procured, but had no immediate influence thereunto.*

Sit. I thinke it as neere as the sufferings of Christ, seeing its essentially requisite, to make his death and suffering

to effect Justification, as your selfe: which will appeare if we prove it part of the matter, and that it's applyed in the forme thereof.

Pag. 73. You make our subject the matter of an accident, and that it hath no other but the subject or object, and wish it used as concerning a speciall veine of the question.

In your application you say: *Pag. 77. God is the efficient of Justification and no other kind.* But whether is hee not the finall cause? Doth hee it not for himselfe? The glory of his wisdom, mercy, Justice? if to hee is efficient and finall.

When you speake here of God, out of authority, and power, and mercy justifying; you name not Justice, yet the Apostle joyneth that with grace, 3. Rom. 15 &c.

So Christ is the impulsive morall externall cause, his death, 4. Ephel. 32. 3. Rom. 24. Neither can the death of Christ with any shew of reason, or with any colourable construction of congruity of speaking, be referred to any other cause, but the impulsive onely. — And it's yet more repugnant to reason, it is to make Christ himselfe, or any righteousness of his whatsoever, the matter or materiall cause of Iustification: as the Socinian discoverer; Pa. 139. or the forme. But it's a streine of unreasonablenesse above all the rest, to make them the materiall and formall cause too.

Now to these in Order.

Againe, I grant Christ a Morall, externall, impulsive cause; a meritorious cause of his death; yet his Active obedience may not be excluded. To this kind of cause: say you, Pa. 81. must be reduced the active or personall righteousness of Christ: And whereas you adde, though it be not satisfactory simply and directly in it selfe, nor contributing any thing immediately by way of merit to Iustification. How can it be truth seeing of that Active obedience. You said but now, that: *that these were directly and essentially requisite to make his death and sufferings Iustification and life?* Sufferings cannot exclude his Active obedience, being directly and essentially requisite, to that end. And also seeing it qualifyeth in part our sacrifice of Christ, for that fullnesse and height

of

of acceptance with God, of which offer what's essential will not be put a far off from sufferings when they produce this effect.

* *Causa adjuvans quia impetrat, efficiens principalis quia una cum patre justificat.*

* *Parum on Verbum Casec. p. 355. he saith, satisfactio Christi est causa materialis iustitiae nostrae*

And the learned Jew thou art he margent, Whom he had said obster-

vaudum ergo, non eodem sensu dicit nos gratia Dei et merito Christi

— iustificatio prima intelligitur de causa impulsiva in Deo

scilicet de causa materiali; Whom we are said to be justified by remission of Christ, it's meant of the material cause, and then merito

Christi iustificamur partim ut causa materiali iustificationis quatenus obedientia Christi nobis applicata placemus Deo, et c. quasi

iste induti proiuncti reputamur partim ut causa impulsiva precatur et c. merito, quatenus p. operam nos absolvimus; he saith nihil prater meritum Christi est iustitia nostra oram deo.

You say *Christ dying righteous, and being God, his death holds out weight and worth, merit and satisfaction for the whole World, Pag. 203. and call it the qualification in part, for that meritoriousness of his death: which may stand the whole World instead for their Iustification, Pag. 204.*

When as his blood is mentioned, his obedience is not excluded by which we are righteous. 5. *Rom. 19.*

And when as you urge those words for his sake, *Eph. 4.* though there be truth in them as applied yet the words are *et ceteris* as God hath been gracious unto you in *Christ.*

Obj: But cannot be referred to any kind of cause else, but the impulsive only.

1. *Christ* is not onely the impulsive efficient, but principall, *Parum* calleth him, * *an adjuvant cause, because he obtaineth, and efficient principall because together with the Father he justifieth.*

The *Sonne of Man* hath power to forgive sinnes, he is exalted, a Prince and Saviour to give remission of sinnes; we are justified in the name of *Christ*, by the spirit of our God.

Objc. It's a great fault that *Mr. Walker* maketh *Christ* or any righteousness of his, the matter or material cause of our Iustification.

Mr. Walker was not the first by many that speake and write so. *

este induti proiuncti reputamur partim ut causa impulsiva precatur et c. merito, quatenus p. operam nos absolvimus; he saith nihil prater meritum Christi est iustitia nostra oram deo. Iustificamur d. abus rebus sed diversimode fide ut instrumenta apprehendunt iustitiam; merito Christi ut causa materiali nostrae iustitiae pag. 359. Ego docendi causa mare iam appellabo, de iustitia B. et pass. 173 his materia iustificationis est quatuorplex illa Christi iustitia, alij, 3. posteriores iustitias Christi, materiam, &c. statuunt. Tertij duas tantum iustitias Christi posteriores materiam faciunt; pag. 174, you see himselfe and all agree in this, by his judgement.

Mr. Perkins, see Mr. Wot. defence, p. 210. See Cossac. Thes. 11. draft p. 62. Calvin. l. 3. inst. c. 14. p. 17, and in Rom. 2. 21. and c. 3. 24. so Tricatus p. 20. Encamus ad c. 1. p. 320. Chamier de iustif. c. 1. l. 21. p. 5. Iustus Thes. in angust. our Doct. Downham l. 1. c. 5. p. 2. Doct. Prideaux de iustif. p. 156. Mr. Forbes, nothing saith hee, in heaven or in earth; in man, or without man, in the matter of mans righteousness before God, except onely Christ. c. 22. p. 85, &c. You see it is the matter may be against your third rule in part.

Now

Now let us heare your argument, against this.

Pag. 85. 1. By making these the materiall cause of Justification they devalue and spoile them of the honour of causality, which is proper unto them, and severn times more honourable then that which is this way attributed to them, vid. of that causality we call meritorious.

1. Then they are both meritorious which you seeme to deny, p. 81.

2. Did we deny it meritorious, your argument might be to some purpose. It's requisite, that the essentiall causes of our Justification, should have worth in them, and be meritorious.

But this cannot be, say you, by our third Rule. That no one cause whatsoever, can put on more habitudes, or causalities then one, in respect of the same effect: So that if Christ be the meritorious and impulsive cause, which is granted on all hands, even by the men against whom I reason, it cannot be deemed the materiall cause also.

1. Your Rule is false as by that instance of God, who is the efficient and finall cause. Himselfe doth all for himselfe, the last end, of him, and through him, and to him are all things, to whom be glory for ever, Amen, 11. Rom. ult. Gods selfe is the end which moveth himselfe, the efficient, to worke.

The Logician calleth this a most cleere Axiom, the last end and the first efficient is altogether the same thing: or that Gods proper speech doth nothing for an end diverse from himselfe.

2. Your Rule is false in the judgment of all those who give Christ the meritorious cause, and the materiall, as I have proved.

3. Yea I pray you consider whether Christ bee not a finall cause also, whether he had not respect to the glory of himselfe as mediator? Was it not Gods covenant with him, on his execution of Office? 55. 1es. 5. that he having glorified God on earth, and finished the worke hee gave him to doe, prayeth for 17. Joh. 5. and now O father glorifie thou me with thine owne selfe, with the glory which I had with thee,

Q9

before

Præclarum axioma, res omnino eadem est ultimus finis, et prima causa efficiens, scilicet, deum proprie loquendo nihil agere propter finem a se diversum, Kesh, log. de fin.

before the world was, it's not essentiall glory, but what God covenanted to give him on finishing the worke of mans redemption, and the Saints have given it to him, 1 Tim. 6. 14, 15, 16. and 1 Jo. 25. and what was that high exaltation of Christ to the Philippians, but the glory of his mediator-ship?

Who knoweth not but man believing is an efficient? You also call him the *matter of justification*, and you make the great subordinate end which lieth fairest and fullest in view to the sight of all men, the advancement of persons justified to that exceeding height of glory, &c. p. 84. and *faith is an instrument and impulsive cause*, true as you, p. 83.

2. You argue, The righteousness of Christ Allins or Passive or both, cannot bee the matter of Justification, because the matter of a thing is alwaies *ens incompletum*, until the introduction and union of the form with it which gives perfection and being and existence to it, but Christs righteousness hath a perfect being neither can it fall under imagination: what form it should be capable of that by union with it, should add beauty and perfection to it.

The righteousness of Christ how perfect soever in it selfe; yet hath the nature of *ens incompletum*, where and so long as it is matter not applied by Gods imputation, &c. the faith of such as do believe, as the nature of man, though compounded of Elements, is *incompletum*, in regard of that effect man, before information.

Application of the righteousness of Jesus Christ instead of a forme compleateth not the matter, but the Justification of a believer.

And yet then hath it, & in so much (as it were) its desire, its appetite to it, and acquiescence injoying it, as being intended by God and Christ to that worke, believers Justification, and other end, as wee say of naturall matter.

3. If it bee the matter either properly or improperly so called; Matter properly so called is cannot be, which they call *materia ex qua*: because this kind of matter, 1. Is proper to substanti-
all

all natures, only it is selfe alwaies a substance, it alwaies a part of the nature and the weaker part of it: Whereas Iustification hath only an accidentall being, not substantiall. &c. not in the predicaments of substantia: 3. It cannot be a part of justification, it being an action, thus a forme or quality: and one predicamentall being, cannot be of the nature of another: Lastly being of that infinite perfection and worth it cannot be the weaker and lesse worthy part.

I Answer: Matter, properly so called, we cannot affirme it to be, nor yet do: whence the labour you take here is lost: When you say matter is proper to substantiall natures you seeme to speake of all substantiall natures, and so to belong to formes, and they shall be materiall.

When as you say it cannot be the matter of justification, it being an action, that a quality: You cannot but remember that accidents simply are reduced to quantity and quality, and justification being a just making, as there must be somewhat that hath proportion to matter *ex qua*, so Christs righteousness consisteth of actions, and his passions were active as before, so that ther's good analogy; but I might passe this.

2. That it cannot be matter improperly called, may be demonstrated, for that it is either in *qua* or *cerca quam*: the subject or object. The righteousness of Christ can be neither of these.

There is a third that's neither subject nor object. Your selfe in your explanation of this cause prove a third, the whitenesse in the wall. It's enough there be some kinde of analogy to matter properly so called in accidents. As your selfe speake to the whitening of a wall, there must be some matter; this I call the colour in chalker or lime the subject; this is the matter the Plaisterer useth to whiten the wall, the chalk-stone or lime in which the colour is not that that whiteth, but *qua* whitenesse adhereth, her's analogy; So when as the Lord maketh just and righteous, he doth it with the righteousness

of Christ; as the wall is made white with that colour, so a believer righteous with righteousness; and in this I see the judgement of almost all Divines concurring, as before. And thus I passe to what you say it must be.

It must be either the subject or object of Justification, God or man: the former is unguoth; it must be then subjectum recipiens, or objectum, and then that, I believe ther's no other matter.

But Sir, if man believing be the matter, either *quâ* man, or believing? not *quâ* man, a substance cannot be the matter of an accident or action: if *quâ* believing faith's an instrument; and so an efficient, and by your third Rule cannot be the matter. And though our subject and object are termed matter, yet the Logician telleth you, that it's confusion of those which matter and abuse: who therefore handleth them distinctly.

Before I passe to the forme, Ile consider what's said to the instruments.

P. 12. Here you confesse, *faith by the uniforme Doctrine of Reformed Authors, is an instrumentall efficient.*

Of this we have spoken; Divines make it an instrument, and give the effect to it, because of that of which it is an instrument, the righteousness of Christ so all. *Musculus* and *Aretius*, as is shewed. The impulsive is Christ's righteousness, which is not of the same kinde with faith, and ther's the same reason of other places, where deliverance is given be aulse they believed, which was but a flying for refuge to God in Christ, and laying hold by faith as an instrument, that which hath the promise.

How Sacraments should become instrumentall causes or meanes of Iustification, must be knowne by inquiring at the Oracle at Rome for neither the Scripures nor the Reformed Religion have any of this learning in them.

Sacraments are visible words, and their office is to signe and seale to believers, the whole Covenant in the blood of Christ. The Apostle calleth *Circumcision the signa*

no-
munc maxie
cum illud tribui-
mus subjecto
et objecto,
ipse Melancthon
faith, that Logi-
cian Keckerman:
de Materia.

signe and scale of the righteousness of Faith, 4 Rom. 11. by which justification and pardon: and when as the Supper of our Lord is the New Testament that is a signe and scale of the New Testament in the blood of Christ shed for remission of finnes.

I question not but they are powerfull instruments for confirmation of our faith, of Justification and pardon of finnes; and I remember not that I have read the contrary, otherwise I hold them not causes instrumentall.

See Dr. Prid, de
just. p. 156.

And now for the formall cause:

And here passing the Pontifician opinion which maketh it to consist in Faith, Hope and Charity, come we to your conceipt of the opinion of the Socinian discoverer, Mr. Walker, which is,

P. 139.

Not better but rather at far deeper defiance both with reason and truth. Whats the matter?

Doubtlesse her's too much matter to make a good forme.

But if all berightly taken, there's what doth it. Justification is by the communion and imputation reciprocall of our finnes to Christ and his righteousness to us: that which followeth sheweth how it's effected by the Spirit dwelling in us working faith; this reciprocall imputation and communion is the formall cause of our Justification.

By this the matter is applyed, we are made perfectly righteous, and freed from our finnes. Against this you object:

If the forme stand in that communion betweene us and Christ, then Christ is justified with the same Iustification.

Had you put in and reciprocall imputation of our finnes to Christ and his righteousness to us, you would have perceived, whats communicated on either side.

And you know we all hold we are justified formally (that is, as it were by a forme there being a kinde of analogy by the same righteousness with which Christ is justified though not *Forma modo*, which you must destroy before you get the mastery.

1. That communion is not righteousness directly or indirectly, conforming to the Law, equivalently or interpretatively, and therefore;

The righteousness of Christ is the matter communion and imputation thereof with him, is ever the forme, not communion but communication, imputation, application of righteousness, you mistake him.

2. The formall cause, must needs be the impression of the effect of the act of justification, the effect of God, at himselfe, p. 137. Where as communion ariseth from the Holy Ghost, and therefore is impossible that this communion should be the cause formall of justification.

The effect of Gods act justifying is justification, how that shall be the formall cause of it selfe, I cannot yet conceive.

Let it be granted an act of God, yet its by the communion of the Spirit in that place, as if we were not justified by the Spirit of our God, or the Spirit were not God, as if God did not justify us by calling us to fellowship with his Sonne; so we partake of his righteousness and justification, and God calleth and causeth that union and communion by the Spirit, and mutuall imputation.

4. This communion between us and Christ, is a consequence of our justification, and taketh not place, nor hath being till after we be fully and compleatly justified; this he teacheth when he writeth us ariseth from communion with the Spirit, which is (becom believing, and consequently after our justification, for justification followeth faith closely, as imagination is selfe can imagine, its evident from 7 Ju. 39. & 15. Acts 8. 2 Acts 28. & 6 Acts 5. Acts 8. 15. 16. Acts 11. 17: with 15 Acts 19. so this union followeth, and can not be the formall cause.

1. When you speake of a full and compleate Justification, you intimate an incompleate one, and degrees, justification hath none but is *actus individui & simul sortu*, as Divines speake, and thereby difference it from sanctification.

An individuall
act and Whole
together.

2. Its

3. Its a most unsound position and unworthy a Divine, which maketh communion a consequent, and after justification, for by fellowship with Christ we have fellowship with his death and resurrection, and so sanctification and justification; *In whom we have redemption, remission of sinnes*, 1 Cor. 1 Eph: (all is to the fellowship of Gods Sonne, in whom we partake of righteousness and redemption).

When Mr. Walker saith, it ariseth from fellowship or communion by the Spirit, he saith, that communion by the Spirit is before it, its rise is from thence.

Grant the Spirit shed abroad in believings (which yet in order of nature is first causing believings, God by the Spirit calleth to faith whereby we receive Christ, and have union and communion with him, by both these we are one with Christ and have communion) it followeth not that its after justification, but before to union and communion, and so justification, and though justification followeth faith closely, yet its faith in Christ uniting and causing communion with him, from whence also sanctification ariseth, which in order of nature is before justification, qualifying Faith, and conditioning the person to the same.

That believers shall and do receive the Spirit, maketh not for you, for the Spirit received justifieth, *but you are washed, but you are sanctified, but you are justified, in the name of the Lord Jesus, and by the Spirit of our God*: 1 Cor. 6. 11. *God dash it by his Spirit*, Acts 15. 8, 9. *God giving the Holy Ghost to the Gentiles as well as the Jewes, put no difference betweene us and them, purifying their hearts by faith*. God by the Holy Ghost purified their hearts by faith, in regard of sanctification and justification.

Acts 2. 39. *they must believe and repent and be Baptized for remission of sinnes*, when its said, *and you shall receive the gift of the Holy Ghost*: the meaning is, that extraordinary gift which they heard and saw at that time in others, which all believers have not; and I intreate you to tell

See *Act* 8. 15. me whether believing and repentance are not the gifts
 16. & 19. 2. of the Holy Ghost given such by the Lord : *Act* 6. 5.
 & 11. 15. both are coupled, Faith and the Holy Ghost, and hee
 giveth the Holy Ghost to believers, *Act* 11. 15. but
 what that to prove the giving of the Holy Ghost after
 justification ?

Your 5th. is the same with your first argument, and
 hath answer there, and if you would have understood his
 words, you might perceive he understood a reciprocal
 imputation, in which as we are asserted to be made par-
 takers of his righteousness, he was of our sinnes.

And justification of Christ as well as us might follow,
 if righteousness were communicated or imputed to
 him in Mr. *Walkers* speech by the Holy Ghost, or from
 us, but these are dreames and mistakes you say,

*If communion be reciprocal, imputation is not, which yet is
 affirmed by the same breath, because this is an act of the Fa-
 ther, whereas communion floweth from the Holy Ghost, these are
 acts really differing, impossible to combine as one forme. &c.*

The consequence is denied, and the reason that they
 are two differing acts ; both denote but the application
 of the matter, which is by analogy the forme, or intro-
 duction of it. and when you prove it because one is done
 by God the Father, the other by the Spirit, you seem to
 forget that both persons are one God, and that God, Fa-
 ther, Son and Holy Ghost justifie: the Spirit is the Spirit
 of our God, and we are justified by the Spirit of our God.

7. *Reciprocal imputation by it selfe cannot be the forme, be-
 cause it comprehends two distinct acts of God, imputation of our
 sinnes to Christ and of his righteousness to us, which really dif-
 fer, now its impossible that any forme should be made of plurality
 of ingredients.*

They are the same acts of God ; God on mans belie-
 ving conferreth the righteousness of Christ on him,
 and acquitteth him of his sinnes, they being by the same
 act put upon the score of Christ. This I suppose was his
 meaning.

And

And if our question were of a forme properly so called, we might hearken to your axiome, and yet put you to worke to tell us what is *forma iusti*, whether it hath not many ingredients, whether the formes of the severall elements are annihilated, or made matter, or are ingredients to the forme, and if not, how there can be a resolution of them, and how there are still their proper qualities; but this were to be wanton.

For accidents its manifest, learning as a forme maketh learned, and when we judge one to indeed, its from all or many sorts of learning, theres not onely a plurality but multiplicity of Learning.

2. *Its impossible, because onely the believing sinner is (as hath been fully proved) is the matter of justification; now the forme is ever in conjunction with the matter proper to it, and never with any other: Christ being no believing sinner, is no fitting matter for the forme of that justification to be coupled with it, it cannot be that imputation of sinnes to him should be the forme it selfe.*

That which is the foundation is sandy, that a believing sinner is the matter of justification, its shewed to be before; theres no justification of Christ asserted, and so no need that he should be a believing sinner.

When God justifieth us he acquiteth us of our sinnes by the same act he removeth them from us, he translate them to Christs account.

3. *No imputation whatsoever, or of whatsoever can be the forme of justification. 1. Because its no righteousness, whereas a forme of justification must of necessity be a righteousness; righteousness imputed is a righteousness, but the imputation of righteousness cannot be righteousness.*

Righteousnesse, its true, must be to make one righteous, but thats the matter, imputation of it or it imputed is the forme, the introduction of this which is imputation hath the place of a forme.

2. And this introduction giveth denomination, its a constitution of a man righteous.

9. *The Author falls off from this, and affirms the righteousness of Christ it selfe to be this forme.*

He is like himselfe, and never meant other thing by it, as is scene hereby.

10. *In this voluminous multiformed description of the formal cause, there is no mention of forgiveness of sinnes, as if they had no dealing together, Reformed Divines thinke them of neere affinity.*

And so do we, for the one is the cause, the other the effect or consequent, as is often said.

3. *Neither can that opinion stand which maketh the imputation or application of the righteousness of Christ, the forme of Justification.*

This is the same, and how you have proved it we have scene, you need not repeat it, and yet you further argue against it.

If the righteousness of Christ be the matter and imputation thereof the forme, then one righteousness must be the forme of another righteousness, because the forme must needs be a righteousness; if the matter and forme be a righteousness, one must informe the other; a greater absurdity then the reason of any considering man can beare

I deny the consequence. I deny the prooffe, that the forme must needs be a righteousness: the opinion is, the application of that righteousness is the forme. so the Author, you make, and you must beare the absurdity.

2. *Then what is lesse perfect shall be the perfection of that which is more perfect, now this imputation being by the acknowledgement of the Authors of it somewhat inherent, must be of inferior worth, neither can it be conceived any thing should be of a perfecting nature of the righteousness of Christ.*

1. That rule you apply here to accidents, before appropriated to substances; to matter and forme properly so called: you must consider whether it will hold in both. The Author you speake of holds not that we are justified by, to be inherent in us: Its out of us in Christ, ours onely by imputation, inherent they deny it to be, or

OUR.

our selves so justified, they distinguish betweene the denomination of one just and justified: the former is from what's inherent, the latter from what's extrinsecall.

And you may conceive, how Christs righteousness being matter untill it be in conjunction with the forme DAV. p. 360. and
p. 361. that is imputed or applyed, hath not its end to which it is ordained, is but *in potentia*, and so by application actually attaineth its our justification, and glory of Christ, and Gods grace. Then is it in its perfection, when as it produceth the effect, & not before considered as matter.

4. *The Scriptures favour it not, neither do the Authors so much as pretend Scripture for it.*

Why do you answer the Scriptures this way if it be a truth? that's tried, and shall be in examination of your answers.

ult. *Bish. Davenant is absolutely against the imputation of Christs righteousness, and pleadeth for the righteousness of Christ imputed.*

The imputation of Christs righteousness, or Christs righteousness imputed to be the forme, is all one with them; either denote the application of Christs righteousness; the expressions are therefore indifferently used by them and now as if it were different you dispute against that, Christs righteousness imputed to be the forme.

1. *Because it is the efficient it cannot be the forme, it cannot have more latitude.*

The vanity of that rule and argument is opened before.

2. *These must needs hold the person justified, so bee the materiall cause thereof, on which supposition, I reason thus.*

No individuall forme can informe two severall subjects, really differing Christ and the sinner.

10. Their's no necessity, the contrary hath been shewed, and so your supposition is begged, and what is built on it frivolous.

The righteousness of Christ, which we teach the matter of Justification. applyed to thousands, the whole body of Christ, how different-soever from themselves and

Christ denominateth all; Christ just as inherent in him, as justified, as applyed to us.

Christ and we are one mysticall body, all called Christ by vertue of which union and communion, that which is the head, is communicated to the body; the husbands to the spouse, the Church.

3. And when as you object, wee are not one naturall body, not therefore capable of the same naturall forme.

You fight with your shadow: No man affirming either. When as you reason,

2. *Then the same sinfulness of nature may informe them also, and Christ should be sinnesfull and corrupt with the same, that is in the believer.*

It's true, both wee are righteous by his righteousness, and he a sinner by our sinfullnes, neither inherently, both by imputation.

3. *Then the meritorious cause may be the forme.*

True as applyed or imputed, and if so bee there were not worth in it applyed, it could not justifye.

But the one is extrinsecall, the other alwaies intrinsecall, he that is alwaies without cannot be ever within.

It's true of naturall formes, not of all that are accidental, when man is said to be justified it's by a Passive denomination: It is not absolutely necessary that this denomination be taken from an inherent form or should suppose it, as when we say a man is beloved, honoured, freed, all these are truly said of him in whom there is not found an inherent forme.

4. *Then is a believer reputed righteous with the righteousness of Christ: but that not to bee so I demonstrate, for hee that may be reputed righteous with the righteousness of Christ may be lawfully reputed never to have sinned: because that righteousness which admitteth sin in the same subject with it can be none of the righteousness of Christ the essentiall property whereof was to bee his who never sinned, but that a justified person should be reputed not to have sinned, is notorious.*

I deny that he that is reputed righteous, with the righteousness of Christ may be reputed never to have sinned:

Et non est absolute necessarium ut hæc denominatio petatur a forma inhzrente aut supponat formam inhzrentem. Vt cum hominem dicitur in amatum, honoratum absolutum; hæc omnia de illo vere dicuntur in quo non reperitur forma inhzrens. He sheweth it out of Gulielm. Paris, and Vassque: rejecteth it. Dava, c. 27. p. 360.

I deny, that because his righteousness admitteth no sin in the subject who hath sin. it cannot by imputation be a believers: Its true it cannot be subjectively in us that are sinners.

It may be by imputation, so we that in our selves. are sinners are in him righteous as he who was in himselfe righteous was yet a sinner, by the imputation of our sins though not by inherence.

3. *Then are they righteous with that which is meritorious and may have the merit of such righteousness be ascribed to them: and they reputed meritors of whatsoever is due to such a righteousness, which giveth them the redemption of the World.*

This reason is a popish one, urged before, and fully satisfied by our Authors answering them, of which I have given a sufficient account before, and will not trouble you. You object *it was meritorious as in him*. not as imputed to us, which you call a begging of the question, and is a position manifestly convicted of untruth. Let the reader Judge. 2 You adde.

2. *The meritoriousness of it must needs be essentiall to it, and inseparable, it goeth with it.*

I grant it for the person to whom its imputed, the believer receiveth it and its given him not for others to save them with, or communicate to them, but for themselves. And Authors cleare this in the place I named before.

6. *If the righteousness of Christ be the formall cause, either that which is morall alone, or ceremoniall alone, or mediatory alone, or of all, or some two.* But neither,

I answer the two first are the same, for the Ceremoniall righteousness was required in the second Commandment being the manner of Gods worship contain'd in his word, which with his sufferings (you call mediatory) make up one full righteousness, the righteousness of our mediator. that by which imputed we are justified. His active and passive obedience: against this we have nothing, your 1, 2, 3, 4, 5. and last, are Arrows shot at

random, they hurt not your opponents nor profit your selfe.

7. and lastly, *Is the confession of the learnedest abbettors of the way of imputation which hath been opposed in this Treatise, deny the righteousness of Christ imputed to be the formall cause of Iustification.*

Whenas Dr. Prideaux denieth that we are formally justified by the righteousness of Christ imputed: His words immediately following are of an inhering forme.

An non formam
quam liber inher-
entem qua
formaliter iusti
denominemur
semper explosi-
mus?

Dr. Downham teacheth it a false charge that we hold our selves formally righteous, by that righteousness which is not in us, but out of us in Christ, that not we but Christ was formally just by that which is in him.

And that hee doth not deny the righteousness of Christ imputed to us to be the formall cause of justification, see by two passages of the same Author, the one immediately before, the other after. The title of that fifth Chapter is, and that against your Mr. A.W. *That the formall cause of Iustification is the imputation of Christs righteousness.*

And having said, *But the thing wherein chiefly they erre, is, That with Socinus the Heretiques they deny the imputation of Christs righteousness, and consequently do hold, that neither the active nor passive obedience of Christ, is that which is imputed to us for righteousness* What then? Forsooth the act of faith. He addeth, *Of these mens error I shall not need to say much in this place, because besides that which hath been already delivered, in the 3. Chapter I have plentifully and fully proved in my whole 4th. Booke, that the righteousness of Christ is the matter which is imputed to Iustification, and in my whole 5th. Booke that the imputation of Christs righteousness is the forme of Iustification.* And having said, *he wondered they could be so absurd, &c.* these words follow, *But we teach that Christs righteousness both habituall and actuall, by which he was formally just, is the matter and the imputation thereof the forme of Iustification.*

We say that the righteousness of Christ it selfe is not the for-

mal

is the *formall* cause of justification, or that by which we are formally just, but the imputation of it, &c. The righteousness whereby a man is formally just is inherent in himselfe, for what is more intrinsically then the forme. But Christs righteousness is not inherent in us more then our sinne was inherent in him; And yet as he was made sinne or a sinner by our sinnes, not formally (God forbid) but by imputation, so we are made righteous by his righteousness, not formally (as we are justified, or in our selves but in him, viz. by imputation.

Not formally or in our selves, inherently is the thing he denyeth, not the imputation of Christs righteousness, and so all.

Thus Dr. *Davenant* *

an formæ Phisicæ, supplere tamen vicem ejus, atque illo sensu rectè dici formalem causam justificationis nostræ: ubi deest formalis intrinseca seu inherens, where he explaineth that terme, c. 27. p. 361.

* Atque hoc extrinsecum licet non habeat in nobis existentiam

And thus I follow you passing to another opinion, p. 28. Remission of sinnes which hath the fairest and largest quarter in the judgements and writings of Protestant Divines, so what is done in the former Treatise. 1. and 5. Chap. you adde 2. eminent Divines. That you are to prove, is that remission of sinnes is the formall cause of Justification.

P. 28.

Pareus, the light of whose reading and judgement together could discover no other opinion touching the formall cause of Justification, either in the Fathers or any chief Protestant writers, but that it should stand only in remission of sinnes.

In the words you cite or place, there's not one word that remission of sinnes is the formall cause of Justification.

It's true, he layeth down that opinion, solum passivam christi

obedientiam esse justitiam nostram, et justificationem sola remissione peccatorum consistere, which he saith is proved by an Argument à materia, an other à forma justificationis; the prooff from the formall cause is, scriptura totam justificationem nostram definit remissione peccatorum propter sanguinem Christi. Ergo sola sanguinis effusio est id cujus imputatione justificamur, et remissio peccatorum est tota justitia nostra: here though the effect be remission, the cause is the blood of Christ impud; as the righteousness of Christ is the matter, so the imputation thereof is the forme, as it's called; and esse where, Omnia consensu nos morte Christi justificari cum propter eam habeamus remissionem peccatorum.

P. 174.

Imputation of righteousness is the cause, remission.

Remissio peccatorum fit per justificationem imputatam perfectam, *Cassir. de justif. 389. and else where to Bellarmine.* Falsum quoque Apostolum esse non imputatione peccatorum, colligere imputationem justificationis. Imo hunc non ex illa colligit sed per illam declarat ut cuius textum adpicienti manifestum est præcedit enim imputatio justificationis, *ver. 6.* Sequitur tæpeticè remissio tæcto non imputatio peccatorum, *ver. 7. 8.*

And when as he calleth it our whole justification how can it be the formall cause of it selfe? neither where it is so termed if you shew the same, can it be maintained.

As for Mr. Gataker, though he cite many that hold justification to consist in remission of finnes, yet his words are, *for my part I deeme erroneous, and suppose I have elsewhere evidently shewed it so to be:* and its marvaile you would quote him in this cause. The thing is evident, neither will your seeming large sense given to him, excuse you.

When as *Piscator* had said, *our justification before God and remission of finnes are one and the same.*

Mr. Gataker, *justification and remission of sins plainly are not the same.*

And though he hold them not to differ as the whole and part he addeth, *It is rather a necessary consequent of effectual justification.*

And when as *Piscator* had said, he had once and againe demonstrated, *remission of finnes and imputation of righteousness, to be plainly one and the same.*

Mr. Gataker answereth, Yea but this is not as yet demonstrated by you, neither truly will it ever be demonstrated.

As for the 3. Mr. A. W. He is the man whence you must be denominated, what constant opposition hee found, is knowne.

For prooffe making you promise:

1. *Justification being an action hath no forme properly called, nor any forme properly a part of it.*
2. *The respect it hath is but as it makes an alteration in the person, or rather his condition.*
3. *The precise effect of that act is the forme.*

4. *Our*

Justification nostri coram deo et remissio peccatorum sunt revera proprius unus et idem, ut patet ex Rom. 4. 6. 7. Justificatio et remissio peccatorum plane non sunt idem.

Potius est justificationis efficacia eis consuevens necessarium. p. 11. & p. 31.

Remissionem peccatorum et justificationem unum proprius idemque esse.

Imò hoc nondum a te demonstratum est nec vero unquam demonstrabitur. p. 45.

4. Our Question is of a sinners justification by the blood of Christ.

5. We inquire of that which is constitutive, Gods making a man righteous; whence declaring followeth: And thus I proceed to demonstrate the truth of that proposition; that remission is the formall cause of Justification.

1. I take granted, your fourth; its of such a justification.

2. Its granted, it hath no proper forme, and that properly it can not be a part, yet there is a forme, and that's a part: its constitutive as your selfe, essentially, a part.

3. That it makes a real change, for it makes a sinner just, it makech an unjust man righteous.

3. That the effect of the act of God justifying is the forme, I deny, its whole justification, and all such essentiall parts as make it up, and you must remember the formes act hath efficacy; for *de esse*. see c. 3. dist. 1.

4. Its granted: its constitutive of justification, as *anima rationalis* of a man. And now for your Demonstrations.

1. Because remission of sinnes is the first precise effect of that act, therefore its the formall cause of Justification, there's no other imaginable effect intervening, there's an immediate connexion betweene justification and the sinners absolution, when its called Justification from sin, 13 Acts 38. so 6 Rom. 7. be that is dead is justified from sinne, this is the first priviledge that comes upon a sinner by meanes of justification.

1. I deny the consequence, the effect is passive justification as you distinguish, and that signifieth most properly and most frequently that compleate and entire effect, wherein all their severall influences and contributions meet and center together, p. 38. Whole justification, the intire effect, and the forme are not the same, the forme is but a part of a thing, and cannot be the entire effect.

2. I deny remission of sinnes, the first precise effect, ther's imputation or application of righteousness, of which justification is an effect, as is shewed out of Mr.

Wotton, 117. p. 84. of righteousness communicated, on which pardon followeth.

Neither doth their connection prove it, such is there betwene sanctification and justification; and for that place *Acts 13.* you urg'd it to this purpose once before, and have an answer in the fifth argument.

2. *Because remission of sinnes giveth denomination of justified, it is the forme.*

Grant this, (though the illustration be not by whitenesse and whitning, wherein you make whitenesse the forme, which is the effect, the form is whitening, application) you must prove the minor, that it denominateth, which you do thus.

If a sinner be therefore and thereby justified because he hath his sinnes remitted unto him, then remission of sinnes giveth denomination of the justified to him.

This is a meere begging of the question, what's to be proved; and I deny a sinner therefore justified, unless you prove it, justification, by an effect, or thereby, your Reason.

Because Justification it is a vindication or exemption from punishment.

It is so in effect, that is that followeth, but somewhat is supposed thereunto, just making and being just, else will it be the justification of a wicked person abomination to the Lord, as both the Scripture, and Divines pleading the same.

3. *Remission of sins is the formall cause of Justification because it is that alteration and change that's caused in the person justified by that act of God.*

1. I deny the consequence, every change or alteration the person, is not the forme.

By that act of God is not the forme, so peace of conscience should be so, for its an alteration which supposeth pardon, which supposeth imputation of righteousness, whence justification and so pardon, &c.

2. So is justification it selfe in that change that's made

made, yet is it not therefore the forme of it selfe, nay its an effect of the forme. Your Reason.

Its a politique act, and it hath a justable effect, not a Morall, the change is not so, now, then this there's no other imaginable act, before this he was under guilt, now freed by this.

Its a divine act, and though it be granted politique and that the effect, there's a Morall change, such a man as hath his finnes forgiven him, was under guilt but now free; true, hee was also unjust whence that guilt, and now he is righteous, constituted righteous, holy and unblamable, white as snow, whiter by a beauty put on him, whence remission a consequent, here's an other change.

4. *That which makes a justified person compleatly righteous before God is the formall cause of Iustification, this cannot be denyed by our keenest adversaries.*

Answer, making is ambiguous, every cause maketh the efficient the finall, the materiall, the formall, a blunt man might make exception. But let it passe, let us see your assumption.

But remission of finnes maketh a justified person formally and compleatly righteous, because he is as cleere from sine as the guile as he that keeps the Law and never transgressed.

G.

Answer, remission maketh not formally righteous, and I deny the reason, for though he be without finnes guilt, nay so righteous, the cause is righteousness itselfe imputed, supposed, by Christs obedience we are constituted righteous.

5. *If remission of finnes be perfect and compleate righteousness, then is it the formall cause of Iustification.*

The light set up to this.

Because no perfect or compleate righteousness can be found in any man that hath sinned, but that which is given and conferred by God in his Iustification.

But remission of finnes is a compleate righteousness, which proposition hath been oft already exalted upon the Throne of evidence, and unquestionableness of truth.

It is and hath been as often denyed, and with reason

too: be it so, let the Reader judge; but now we must take a further demonstration.

That righteousness which needeth not feare the presence of a most strict judgement of God, is a compleate righteousness. But remission is such, it will hold weight and measure.

That which you are to prove is that remission is a compleat righteousness, this you prove it by, begeth what's the question, that it's righteousness, every thing that will abide the presence of God is not by and by righteousness, in our love there's no feare, yet is it not righteousness by which we are justified, when as you aske.

It shall hinder but that immediately on remission of finnes ensue a perfect union of love and peace between them.

In these you seeme to lay down the issue of pardon to be a union of love and peace between them; It's true theres a love and peace that followeth, but as for an union as if that followed and did not go in nature before, is not to be suffered, we have shewed the word saith, *in whom we have redemption, remission of finnes in his blood*, its what we have in him, and therefore must be first in and have union, it's what we have by communion, participation of his righteousness as we have shewed, which suppoeth union, remission of finnes without union is remission of sins not by and in, but out of Christ.

6. You argue. *Forgiveness is the formall cause, because it is the righteousness which God imputeth in Justification, which you prove to follow, because the righteousness which God imputes in justification, must needs be the formall cause thereof.*

The minor is the assertion of the Holy Ghost, Rom. 4. 6. Gods imputing righteousness, ver. 7. is interpreted to be forgiving iniquities and covering of sinne.

1. It is our tenet, that righteousness imputed is the formall cause of justification.

2. But we deny that righteousness to be forgiveness of finnes: It's not righteousness; It's an effect or consequent of justification by the righteousness of Christ imputed,

imputed, and of that righteousness of Christ we have shewed, the Apostle to speake, *ver. 6.* and *ver. 11.* and this not our owne but as received by faith of the God of our saluation.

7. *Remission of sinnes reacheth home unto, and is given to men by God for their justification, therefore it is the formall cause thereof, this is evident, because by the formall cause we meane nothing else but passive justification.*

I answer. 1. Many things may be given by God for justification some waies or other, which yet are not the formall cause thereof, the word and faith are given for justification.

2. I deny remission given for justification; I asserť justification given for pardon, for it is its effect, or consequent, as hath been often shewed; *Rom. 5. 16.* mention is made of remission, a gift: There's also mention of the gift of righteousness, whence justification and pardon also, *ver. 18. 19.*

And if remission of sinnes be justification passive, the effect of God justifying, it cannot be the formall cause thereof; it hath as good an efficient, so the formall cause active thereunto as your selfe, where you name that distinction. *par. 2. p. 37.* It can not be cause and effect both, before and after it selfe, the whole and a part.

Lastly, *Remission is the formall cause, because that & not imputing sinne signifie the same priviledge, which you prove because the Holy Ghost interpreteth the righteousness which God imputeth by non-imputation of sinnes, Rom. 4. 6. compared with ver. 8. and the righteousness that is imputed in the formall cause.*

1. I grant that righteousness imputed is the formall cause. 2. And that remission and non-imputation are the same: Yet deny the consequence, and that because remission of sinnes is not righteousness, neither that which is imputed, the text calleth it faith, which is not forgiveness of sinnes, and being faith, it must be in a figurative sense, takeing in the righteousness of

Christs rightcousnesse, as we have proved from *ver. 6.* and *ver. 11.* otherwise there is noe perfect rightcousnesse to be imputed, noe formall cause. I have often shewed non imputation the consequent of imputation of rightcousnesse. And thus for your reasons. I shall be ready to examine any other reasons, and you shall finde an answer to what you say in the following Chapters.

1. Your Answer to that objection; *Remission of finnes is no true rightcousnesse*, in the 4th. conclusion, is there satisfied.

2. That objection, *That the rightcousnesse of Christ must be joyued with remission of finnes to make the compleate forme of justification* is none of ours, see *c. 11. 1. par.* of your Treatise.

3. That objection, *that remission of finnes is the consequent or effect of justification, therefore not the cause*, answered in this Chapter is there maintained. Mr. Gataker telleth *Piscator* so often.

4. 5. *That the rightcousnesse of Christ imputed or imputation of the rightcousnesse which is the same.* is the forme, is maintained against your exceptions.

6. None object that *the communion betweene Christ and the believer* is this formall cause: this also is cleared in this Chapter.

7. That objection, *that justification may be where there is no remission of finnes, and remission where there is no justification*, cleared *c. 3.* of this 2. par. and sect. 29. of this, is not objected by us, what is there layd downe is there examined.

And thus by what is said in answer, the Reader may judge of your description of Justification. for brevities sake I avoyd the running over of the same things, and so passe to your 5. Chapter.



CHAP. V.

Wherein SCRIPTURES are cleared, brought for the imputation of *Christs* Active obedience with their true sense according to the Judgement of the best Expositors of the Protestant Party.

YOur first *Section* containeth a Preface, and its Application: the Preface.

When Men conserve their by thoughts countenanced from heaven in the Scriptures, their confidence lifts up its self very high. The reason you give is: The opinion in this case being their own, must needs have a strong and perfect sympathy with all the powers of nature yet unsanctified, and so must needs engage these, and being looked on as a divine truth — It engageth all the powers of grace to contend for it. Hence an extasie of zeale for maintenance — resolutions of sacrificing credit, name, estate; friends, himselfe upon the honour and service of it in case it be opposed.

One signe thereof is the maintainers are ambitious to heape up citations of Scripture proofes, without end to overwhelm their adversaries, when as it is to be suspected that what is every where is no where, when men barke about for Scriptures, and find not those that freely offer themselves.

The Application.

The Scriptures are many which are mustred, by the masters of Imputation which wee oppose, among st all theirs not one that speaketh plainly or directly to the business, they speake not, but the spirit of men in them, and now come to give a perfect account, by examination — the greatest part have bin touched and cleared and

and you begin with those of the Old Testament.

I Answer, Your *refuge* is common, I grant all: The Masters of Imputation whom you oppose (as you call them) may retort all on your self. *MINISTRO HOMINE AS SE FACTA NARRATUM*; and may say the Man hath a face that cannot blush, who pretends this opinion of yours, and interpretation to be according to the best Expositors of the Protestant Party,

It's knowne those were the adversaries of *Socinus*, of *Arminius*, Mr. *Wotton* Papists and your selfe, who deny imputation of the righteousness of Christ, and are against the figurative sense of those words, *Ro. 4.* I have shewed it, and appeale to the World.

The Masters you elsewhere instance in Doctor *Davenant*, and Doctor *Downham*, trace the same steps, and are above your envie. I hope I the least of thousands not worthy a name amongst them, shall bee able to shew it. Away with vaine words, let us goe to downe right blowes. Ile follow you foot by foot and though I cannot find who alleadgeth them, and consequently informe my selfe of their following the same (you mentioning not the Objectors or Authors whence you take them) you laying them downe also as weakely as can be. I am sure without the force I find in our Authors.

Yet I will examine all as I am able.

The covering of sin, is by some conceived to be by the Active righteousness or obedience of Christ, which God imputing covereth all their sins therewith.

Ans. We confesse covering of sinnes, non-imputation and forgivenesse all one, and that these are done by Justification as consequents thereof: Yet is there wherewith, and this I assert the obedience of Christ constituting us righteous, *5. Rom. 19.* I say not the active obedience all one, but the Passive also. That Mr. *Gar.* and *Piscator.* and *Pareus.* hold imputed to this effect, you must if you be not on *Socinus* part, and if you hold that, the active being an essentiall requisite is not to be excluded, as before

The

The Prophet hath this Phrase, *my God hath clothed mee with the garments of salvation, hee hath covered mee with the Robe of righteousness*, 61. *Jef. 10.* as there is a covering of sinther's wherewith all.

The Apostle, *Rom. 4. 6. 11.* besides non-imputation mentioneth imputation of righteousness, on which non-imputation followeth.

Authors thus ordinarily Mr. Zanchie speaking of, insufficiency of inherent righteousness.

saith, opus habet, tum perfecta Christi justitia qua tanquam veste preciosa illius labes contegantur juxta illud, Psalmi 32. Beati quorum remissa sunt in iniquitate, et quorum testa sunt peccata, &c. proinde a postolus hanc justitiam per se solum considerans et ab altera distinguens, dixit se nolle inveniri, &c. ad Philip. 3. 9.

Præclare vero etiam Justinus Martir, *Epistola ad disgenum*: Quid aliud (inquit) peccata nostra tegere poterit quam Christi justitia? In quo alio nos iniqui et impij pro justis haberi possumus nisi in solo Dei filio? O dalcem percontationem! O imper vestigabile artificium; et beneficia expectationem omnem superantia ut iniquitas quidem multorum in justo uno abscondatur justitia autem unius faciat ut multi injusti justificentur. *Parent, whence he proved what he had said that the Gospel evidently witnesseth God.* nec tegere iniquitates nisi per Christi obedientiam, c. 4. ad *Rom. ad dub. 3. quarta denique p. 315.*

Hæc (innocentia Christi qua nos induit) nos instructi assiduam peccatorum remissionem in fide obit, nemus; Hujus puritate velatæ nostras fordes et imperfectum immunditæ non imputatur. Sed velut sepulchre continguntur ne in judicium Dei veniant. *Cal. 1. 3. c. 14 de 12.*

Vbi in Christum infusi sumus ideo justi apparemus coram deo quia ejus innocentia conteguntur nostræ iniquitates. *1. 3. c. 17. de 10.*

Fides offert nudum hominem Deo ut Christi justitia induatur, *Cal. ad Phil. 3. 9.* Who also one of Ambrose: *writeth that of Jacob in Esau apparel.* Ita nos sub Christi primogeniti nostri fratris præciosa puritate delinere ere vult testimonium justitiæ a conspectu Dei referamus, *inss. 1. 3. c. 11. p. 13.* Tegi dicuntur peccata, — tum quia Christi justitia sunt expiata tum quia eadem nobis per fidem imputata tanquam nitidissima veste operiuntur, ne in conspectum Dei deformitas eorum veniat, *Parent Castig. de justis. p. 491.*

These are enough to shew that besides that remission, there is by Scriptures and our authors, the righteousness of Christ, by which there is that covering of sin. What you speak against this that the active obedience of Christ cannot cover.

Seeing sine is wholly dissolved by the passive obedience of Christ, and this before the imputation of the Active obedience of Christ and that that which is wholly dissolved needs no cover.

We have no such opinion, that sin is forgiven by the passive obedience, imputed before the active, we hold the imputation of both together, which make up our full righteousness, and that by these imputed we have Justification, and so concerning dissolution or remission of sins, in regard of guilt and punishment.

T t

It

It cannot be by the Passive alone, its insufficient seeing the active is absolutely necessary to the merit thereof and an essential requisite to life, *ex concessis*.

4. *You say the active obedience of Christ is so farre from being a covering of sinne, that its rather a meanes of discovery, setting it out.*

I Answer that's not to purpose, yet you grant it an essential requisite, to the Passive obedience, and it's doing away our sinne.

As for that crotchet of yours about covering of sinne it crosseth your self and your authors who make them the same, and I will not spend time in consideration of it not being to our purpose.

2 Place. p. 3. Jer. 23. 6. and 33. 16. *Where its said Christ shall be called the Lord our righteousness.* You answer,

1. *It is not said: the righteousness of the Lord shall be our righteousness, nor that it shall be imputed to us for righteousness.*

1. When it's said he shall be the Lord, our righteousness, It must needs be so in regard of his righteousness.

2. His being our righteousness in foldeth faith, receiving Christ the Lord, 2 Col. 6. *our righteousness* may bee rightly supplied, and that implyeth Gods giving him for that, the imputation of it: the Apostle, Rom. 4. 6. supplyeth the word. And St Pauls desire is to bee found in him, not having his own righteousness.

It's all one with that place, where he is said, *to be made unto us of God righteousness*, and we are said to be made the righteousness of God in him, 1 Cor. 1. 30. and 2 Cor. 5 ult.

Mr. Zanchie,
est enim Christus
ipse per fidem ap-
prehensus quatenus
ipse pro nobis
legem perfectissimam

obedientia servavit, quatenus item, ipse sua morte et sanguine peccata nostra expiavit, patrique reconciliavit, &c. His respectibus Christus est iustitia nostra, ideo merito Apostolus eum vocat iustitiam nostram, 1 Cor. 1. De quo antea Hieron. 23. Et hoc est nomen eius quo vocabant eum Jehova iustitia nostra, in 3. c. Epist. ad Philip. p. 196.

So Parvus when as in answering Bellarmine he had said Sed metonymico sensu dixit fidem

1. Christum fide apprehensum esse nostram iustitiam; addeth quem sensum Metonymicum si oppugnat adversarius, certe non Lutherum impugnare sed spiritum sanctum blasphemare qui Christum expresse vocat iustitiam nostram 23. Jer. 6. de 2 Reg. 1. 30. Castigat. 1. c. 4. p. 418, 419.

See c. 10. p. 501. 502. where 1 Cor. 1. 30. and this place of 1er. are vindicated, pro imputata Christi i justitia. In answer to which. Bel. giveth us the whole cause, at Para. 16. & Amer. Cha. c. 17. p. 34. 35. Bell. enet. p. 145. de lustis. Tom. 4. of Chamber de justin. c. 8. where by this place, &c. He proveth that we are just. non nostra inherente, where he citeth an excellent testimony opening this text, Cirillus Glaphyron. 5. c. p. 68. vno.

Hoc est nomen ejus quod vocaverit eum Dominus Iosedeck in Prophetis, regnavit enim super nos justus rex Christus justitiam fecit nomen verus ipsi Iosedeck hoc est justitia Dei, justificati enim sumus in ipso Idcirco etiam dicit Deus te Pater appropinquat celeriter justitia mea et misericordia mea revelabatur misericordia enim et justitia nobis factus est Christus a deo ac Patre,

So where he proveth us justified, aliena justitia, c. 17. he citeth this text, Self. 1.

To which I may add Doctor Downham who two times useth this text to this purpose, l. 1. c. 3. p. 5. 1. 4. c. 2. par. 2. Which is enough to give a taste of this Scripture by Protestant Divines and that against Papists. You except.

2. *Its against Gramaticall and Rhetoricall importance of the expresse of the words, disagreeing from Scripture phrase, to put such a sense on them as (h) is it our righteousness by imputation, the imputation of a person was never heard off therefore.*

That's your opinion, its not so of learned men, as you heare, its no more then Christ being made to us of God, righteousness, or that our being made the righteousness of God in him of which before: Our righteousness implieth imputation or donation of God to us believing, for righteousness by which we must stand holy and unprovable and unblamable in the sight of God.

3. *The direct meaning is. Hee shall be acknowledged by the Jews, the great author and procurer of that righteousness or justification in the sight of God, for righteousness is put for justification, Cap. 3. p. 3.*

1. I answer Justification and righteousness differ as cause and effect as in your, 3. c. Self. 3. righteousness is the cause, Justification the effect.

2. Grant this place then to be meant, he shall be called the Author and procurer of our Justification, but yet by righteousness which is a cause thereof: We yield it the meritorious cause, and the matter, and being applied, imputed, ours, the formall cause: so that the direct meaning establisheth our interpretation, wee granting him the Lord our righteousness, by his righteousness

ness made ours to produce this effect, Justification: I hope you that interpret him the author of Justification will not deny righteousness, the cause. And as for application you must grant, hee must of necessity be our righteousness, that he may be to us the author of justification.

1. Thus according to his name is his work, he justifieth us by his righteousness applied.

2. Thus is he the procurer of our righteousness and the effect thereof Justification, which are not but where hee is our righteousness, that is, his righteousness is applied.

3. And thus remission of sins shall have it's due place, to be an inseparable consequent of Justification, or just making, as that's an effect of the Lord, becoming our righteousness, this putteth both those and all consequent priviledges. And thus I passe to the fourth part.

Third Place Se. 4.

Some have digged for imputation in that field, Jer. 45. 24. Surely shall one say, in the Lord have I righteousness and strength.

You suggest.

1. *There are severall readings and interpretations of this Scripture.* And

2. *Answer there's not the least breathing of imputation so much wondered after.*

3. *The direct meaning and import is doubtles, only a profession made by him of his free justification by God in and through Christ.*

I answer, when at last you give us the true and direct meaning, it was vaine to pretend severall readings and interpretations, and want of pregnancy in the place, to build a disputable point of faith on.

1. When as it's a profession of free justification by God in and through Christ, it must be by Christs righteousness and in him, which denoteth application, imputation.

3. The sense is most plaine in the words of the interpreter

preters. In Christ the Lord I have righteousness, having it in foldeth Gods giving it and our application by faith, we grant justification and pardon to be as effects in folded. Its a profession of justification by righteousness possessed in Christ.

I will greatly rejoyce in the Lord, my soule shall be joyfull in my God: for he hath clothed me with the garment of salvation, he hath covered me with the Robe of righteousness. These garments and Robe are conceived to be the righteousness of Christ imputed as a Robe or Garment put on them, wherein and by which they stand justified in the sight of God. Loc. ult. Jer. 61. 10.

You answer.

1. *This clothing with righteousness, &c. bare expressions chiefly, if not onely of the Church of the Jewes in their restoration from Babylon, if not that under which they lie now at this day, externall and temporall, not Iustification by Christ.*

Neither by the Robe of righteousness are we to understand the whole obedience of Christ to the Morall Law, there not being word, syllable, letter, title, leading to such an interpretation, but in the effect of the righteousness that is of the truth and faithfullnesse or graciousnes of God: or both deliverance from captivity, safety and other sweet and comfortable priviledges.

Grant this of the Jewes, then or now, Its not only: as by the 3 first Ver. Its of Christ, and theres neither Jew nor Gentile in him, & preaching the Gospel Its not to be confind.

Grant it of the Jewes especially now.

That its of externalls and temporalls and not of justification by Christ, is very inconsiderately asserted.

1. Deliverance, safety and other sweet and comfortable priviledges, confessed seeme to import more then outwards and temporalls.

The 3 first verses shew that Prophet and Christ anoynted to preach other things then temporalls, there ore other evils on them, then temporalls supposed and remedies, preached. There's more in that ver. 6. *theres the instauration of divine worship. Christ shewes that he will adorne his Church his Spouse, with righteousness,*

Cultus divini
Christus ostendit
se ornatum ec-
clesiam spon-
siam suam
justicia vita
et gloria eterna.
Tremel. & Jun.
profat. ad caput.
&c.

life, and eternall glory. Infaturation as *Sculptura in locum*. there's more externall, ver. 6. internall, ver. 8. In *everlasting joy*, ver. 7. *I will direct their works in truth*, Scul. More in that, *I will make an everlasting Covenant with them*, ver. 8. There's Christ and righteousness and pardon and all spirituall blessings with Christ. It shall be seene ver. 9.

God shall be their God, they shall greatly rejoyce in him, for this, he hath clothed me, &c.

And what is meant by this, let Saint John shew you 19. Rev. 7. 8. where the Spouse of Christ returning shall be clothed with fine linnen cleane and white, which is the righteousness of the Saints. God shall do it by application of the righteousness of Christs Robes of righteousness, garments of salvation of all sorts. But let us proceed. You say,

2. *If we carry those metaphors in and understand them of Justification by Christ, the promise supposed to be contained in them, and to be made to the Church, will not be suitable or proper thereunto, because the Church is already and at all times clothed with the robe of the righteousness of Christ, in such a sense, that is, in a justified condition by him: Neither Justification is that which gives her her very being as she is his Church. its to promise what they have, so that doubtlesse it is no Spirituall priviledge, at least not Justification by Christ of all other.*

1. That these are supposed ever clothed with the righteousness of Christ, justified, then, or now is worthy consideration further.

Then though there were some justified they were but few: many the most *Uncircumcised in heart* in their finnes, onely justified *Sacramentotenus* in regard of Circumcision, the signe and seale of the righteousness of Faith, outwardly circumcised, a truth of many, elect ones, for their present state, to be justified in their call when God shall call them to repentance and pardon them. Then Gods promise is to worke these, and so their returne, 44. *Ie.* and yet the Church. Now

- Now, they are not called, not justified, cut off for not submission to the *righteousnesse* of God for *establisshing* their *own righteousnesse*, to be justified when as the Lord shall call them.

I deny then that promise not suitable to them that they doe not need justification: your supposition that this was and shall be that peoples state before their call is groundlesse.

That justification gives a Church the very being of a Church as this was Visible is groundlesse, uncircumcised in heart were members of the Church; yea hypocrites are so: even such as are the Catholique Church or invisible ones, Saints indeed are first in natures order sanctified, before justified; the promise of pardon is made to repentance, *if we confesse our sinnes, he is faithfull and just to forgive us, &c. wash you make you cleane, put away the evill of your doing, cease to do evill, learne to do well, and then if your sinnes were, &c.* 1 Jesh. The Scriptures abound this way; yea in order of nature before sanctification there's effectuall call: call to faith and call to fellowship with Christ whence that sanctification and so justification, and it's call that giveth her her being as she is the Church. *Ecclesia* is of *ἐκκλησία* as you know calling out that a consequent priviledge of those that are called out, distinct. *whom he called he justified*, Rom. 8. so that this objection is of no value.

Lastly, *If we understand it of outwards and temporalls, as Musculus and other Interpreters, the Metaphor will be found sweet and lively, and consonant to other Scriptures.*

The Jewes and other Nations clothed themselves according to their condition, they had times for sackcloth, they were now as Captives, prisoners; he will change their estate and make them free, possessors of their owne land, honourable, all this is signified by the change of their habits, proportioning clothes to their dignity, so 19. Rev. 7, 8. which you cleere and answer by the way) *It's not of justification or righteousnesse, but the great honour Christ will bestow on them justified long before.*

It's

It's given in remembrance of her righteousness, that is, her holiness, &c. under persecution.

Pure and shining linen, that is the bright glory, wherewith the Church is invested, is said to be the righteousness of the Saints, because the reward of it, the linen is, &c. a reason why the Saints so arrayed.

It's Paralell is, c. 3, 4. these shall walke in white, for they are worthy, they are the reason. So the great City was clothed in fine linen and purple, 18. Rev. 16. Ther's nothing inward meant, touching the inward condition of the Church, much lesse his justification by the alloverrighteousnesse of Christ, and it's strange to build a dogmaticall point of faith upon metaphorical expressions, there being no plaine ones to warrant it.

1. I believe not that *Musculus* or any other, hold it of temporalls, onely, *Musculus* is not in mine hands. I have instanced in *Sculptus*; and *Tremelinus*, and *Linus* are cleare for spiritualls; if all the interpreters in the world were of that opinion, unlesse I were blind I must oppose them, as by the particulars in the Chapter; of which before.

2. I grant outward temporalls to have their place, freedome, their lands, honour, and that habits were proportionable by other places of Scripture. I deny there was not spirituall freedome, right to the creatures, and true honour, which is of God, consisting in spirituall Priviledges.

Nay the latter are, what are cast in over and above.

Jun. & Tremel. *Note that the right and authority of the church over all created things vindicated, which is illustrated by opposition of a miserable and ignominious estate foregoing.*

But there are far higher priviledges promised, Christ was anointed for other matters, as in the 3. first, &c.

They is that acceptable year of the Lord, reconciliation with God, redemption, comfort. They shall be trees of righteousness. Their is an everlasting covenant in which God becommeth their God in Christ: shewing it in sanctification, justification, adoption, in giving the spirit to all those ends, to the exercise and

e Jus et authoritas ecclesie vindicata per Christum in res omnes creatas. quæ per antichristum miseri et ignominiosi statu, precedentis illustratur, in ver. 6. 7.

and growth of grace the saving of the soule, and resurrection of the body. These are prime blessings, and primely intended; though you (as if the Old testament contained none of these) see nothing but externals, temporalls.

3. If sweetnesse and livelines, and consonancy to the Scripture, be our card and compasse. Let any spirituall man judge.

1. If there be sweetnes and life in temporall freedome, possessions, honour. Spirituall excelleth, it's of an higher kind, ther's no comparison between them, were man in the greatest want of the one, having the other, hee were an happy man: and on the other side, miserable in the midst of those without these: that man did never tast God in these, and is blind wholly that judgeth otherwise.

2. For agreement with other Scriptures.

This hath so, as where mention is made of putting on Christ; where we are said to be found in him, as Paul. 3. Ph.

9. When hee desired to bee found in him, not having his owne righteousness, which importeth that hee would bee found in, is the righteousness of Christ: It's as in agreement, of which see our examination of your 6. Argument out of Phil. 3. 9. and what is urged in defence of 32. ph. 1. the first Scripture passing which

Let us consider those in the Revelation 19. and 3. and see whether there be nothing inward meant, or of the inward condition of the Church, much lesse Justification by the active obedience of Christ.

The words are, And to her was granted that shee should be arrayed in fine linnen, cleane and white, for the fine linnen is the righteousness of Saints.

Christ the Husband in the call of his people (his ancient people the Jewes, as it seemeth) giveth her to be arrayed, clotheth her with fine linnen, cleane and white, which is explained to be the righteousness of the Saints, the righteousness which God giveth them, and they receive by faith.

Her's not onely the priviledges and returne, *but the righteousness of the Saints*, a spirituall thing which you cannot exclude by your interpretation, and it's exprest.

2. Though metaphors are used, they are explained, they meane the *righteousnesse of the Saints*.

3. When as this is a *dogmaticall point of faith*. 1. it should have moved you to more care and feare of adventuring to oppose it against all the reformed Churches: Your error if it bee proved, will be the greater, in regard of Preaching and printing against it, it will bee against a dogmaticall point of faith.

Let us now to the interpretation of chief Protestants; you have brought not one for your interpretation which yet was your promise.

As in the argument of that, 61. *Jes. Jun.* saith, *Christ sheweth that he will adorne his Church his spouse with righteousnesses*.

Are speaking of the ornament of his Church sheweth whence it hath it, that it is given by her husband Christ to her, that is, that it is given by Christ for it is the office of the husband onely to clothe his spouse, and to give her rayment, then he calleth the garment linnen pure and shining, that is the white garments of innocencie good works; then which nothing is more shining before the Lord, nothing more pure. 3. He expoundeth this rayment to be nothing else but the Justifications of the Saints, therefore is the Church adorned with the Justifications of Christ; that is, with the merits and righteousnesses of her husband: this the Apostle said, Phil. 3. 9. That I may be found, &c, the church is adorned with this righteousnesses.

Christus se ostendit se ornamentum ecclesiam sponsam suam justitia, in the very words of this their seemeth agreement, here's Christ a wishing us spouse with righteousness.

Aretius in locum. De ornatu Sponsæ loquitur; ostendit unde illud habet nimirum a sponso Christo, datum est ei, hoc est a Christo datum est, solius enim sponsi est vestire sponsam et ornamentis donare. Deinde nominat vestimentum Byssum purum et splendendum, hoc est candidum, stola est innocentie, bonorum operum quibus nihil est splendidius coram Domino purius. 30. exponit vestitum hunc nihil aliud esse, quam justificationem sanctorum. Igitur vestitur Sponsa Christi justificationibus, hoc est meritis et justitia sui Sponsi. Hoc etiam dixit Apostolus ad Philip. 3. 9. Comperiar in ipso non habere meam justificationem quæ ex lege est sed quæ est ex fide Christi, illam in quam quæ est ex Deo iustitiam per fidem. Hæc justitiâ ornatu Sponsa.

Quæ squalida turpis, nuda ne pannis obrita jacebat antea byssine vestes dantur quibus deformem suam nudi atern operiat. Hæc autem Byssus est Jesus Christus factus modis ad iustitiam et salutem per imputationem; quæ velle carebant J. dei d. m. reipientes Dei filium,

Hearken to learned *Brightman*, Illi alteri) that you may see it to have the same scope with that, 61. *Jes.*)

ejusque

eiusque iustitiam propriam iustitiam constituere studierunt, sed tamen in isti per fidem renunciabant suæ pristinae spei et hanc salutarem amplectentur, amicti hoc uno glorioso, indumento.

Hæc Bissus est pura et splendida; Pura ratione justificationis, quia sistit nos coram Deo in culpatis et irreprehensibiles, immunes omnis labis et macule; Splendida respectu gloriæ, tum apud Deum qui propter hanc puritatem in suo filio nos hæredes constituit æterni sui regni tum apud homines quibus adoptionem nostram splendidissimis suis fructibus indicat, &c.

To them (the church of the Jews) which before lay filthy, naked, in rags, linnen clothes are given to cover her deformed nakednes, this linnen is Jesus (Christ) made ours for righteousness and salvation by imputation, whose garment the Jewes wanted, whilst refusing the sonne of God and his righteousness, they intended to establish their owne, but being inset by faith; they shall renounce their owne old hope, and shall embrace this saving one, being arrayed with this one glorious garment. This linnen is pure and shining pure in regard of Iustification, because it presenteth us before God unblamable and unreprouable, without any spot or wrinkle, shining in respect of glory as well with God, who for this holynes in his Son, hath constituted us heires of his Eternall Kingdome, as also with men to which hee sheweth our adoption with it's shining fruits.

The place more cleerly and fully expresth the Protestant iense, who take righteousness for good workes; as Beza, which yet he calleth, *viva fides; æterna pax in locum.*

The Rhemists acknowledg, that when wee say, *bona opera* meant, that they are the fruits and effects of Faith, and of the justice wee have by onely faith, *Remist. in locum.* Which they denying Doctor Fulke replyeth. *This Text compared with Rev. 7. 14. sheweth whence the beauty of this garment cometh, verily not of the justice of men but of the blood of the Lambe, and the merit of his Sacrifice, ib.* If you say that's not the active obedience, you must hold your peace, seeing that maketh the other *meritorious*, and is an *essentiall requisite* thereof confessedly.

Who also addeth in truth all these Iustifications (*good workes*) are the effect of one Iustification which is by faith, *onely in the merits of Christ, ib.*

^f Linnen are the righteousness of the Saints, not from themselves or what floweth from what is inward, but is cleaveth from

f Mr. Brightm. after on these words. Bissus enim justificationes sunt sanctitum non ex seipsis aut rebus infitis mar, sed foris hæret in externa veste, nimirum Christo quem per unam fidem induimus, and then. Nulla similitudo dilucidius ante oculos ponit imputationem iustitiz per fidem, quam hæc vestis tam crebro in Scripturis utilis patet.

without, in our outward garment, Christ whom we put on onely by faith: No similitude doth more cleerely put the imputation of righteousness by Faith, then this of a garment so often used in the Scriptures.

And in the 3. c.
v. 4. to the Pa-
pists, he saith,
Sed meminerint
hoc meritum tri-
bui vestri non
corpori. Id est
imputationi
justitiæ Christi
qua tanquam ve-
ste induimur.
Bright man.

But let them remember this merit to be given to the garment, not to the body, that is, to the imputation of the righteousness of Christ, with which as with a garment we are clothed.

Places of the New Testament.

3. Rom. 21, 22. But now the righteousness of God without the law is manifested being witnessed by the law and prophets even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe.

They say is here meant the righteousness or active obedience of Christ, who is God imputed to all that believe.

When as this place is urged by ours against Pontificians, &c. by righteousness, none meane the active obedience of Christ excluding the Passive, they speake of both, you Answer.

1. This text is fully opened, Trea. 1. c. 4. and found to speak plainly for the imputation of faith, no wayes for the imputation of the righteousness of Christ.

Let the Reader judge, and to that end look so farre backe and he shall find, that argument satisfied.

And in this text faith is not mentioned as righteousness, but what is distinct from it, that righteousness is by the faith of Jesus Christ.

2. Some by the righteousness of God understand Gods faithfulness in keeping promises as Ambrose.

On examination before our learned have found it otherwise, and the scope of the Apostle sheweth it.

3. By, the righteousness of God is doubtlesse meant that that method way or meanes which God himselfe hath found out to justifie or make men righteous. Of which, c. 3. S. 2. p. 40. Or that very righteousness by which we stand justified or righteous in the sight of God, neither have I found any that understands it of the righteousness of Christ.

The method and meanes God hath found, and is revealed

vealed is Christ and his righteousness, to prove which and helpe you, you may meet with both out of *Paras.* and *Calvin* on the place, see before.

Let *Beza* be consulted with, *what may be understood by the word righteousness, forsooth that perfect and highest integrity of his humane nature, with which every one is indowed (it is given to those that believe in him) who is indowed according to his humanitie with this integrity must absolutely, for our sake as shall be declared afterwards. He is presented before God holy unblameable and unreprouable. That therefore is said by St Paul; the righteousness of God not onely because it is the free gift of God, &c.*

Quid vocabulo
Justitiæ Dei in-
telligatur, per-
fecta nimirum illa
et summa integri-
tas humanæ
naturæ quæ quis-
quis donatus est
(denatur autem
credentibus in-
eam) qui hæc in-
regritate secun-
dum carnem
absolutissime

præditus est, no stri causa ut postea declarabitur. sistitur coram deo ἀγ. ος ἀναμω⁶ ὁ ἀνέγκλητος
ut loquitur Paulus, 1 *Cor.* 22. Ea igitur a Paulo dicitur justitia Dei non modo quia gratissimum Dei est
donum &c. in 1 *Rom.* 17.

Beza on the text those wordes, of *Jesus Christ.*

That which is given to Christ, or which respecteth on Christ: for this was to be added lest anyone should think faith to be that which justifieth, when as it is onely the instrument by which we apprehend Christ our righteousness.

Read the passages out of *Calvin* and it shall be evicted that the man that met not with Christs righteousness was either willingly blind or negligent.

3. *Rom.* ult. The last ver. of the 3. *Rom.* is laid hold on as a favourer of their imputation.

It's not ours but the Lords: Let imputations be layd on it, as that it's ours. it doth but conforme them who do so to that brood of Papists with whom they have this in common, that they cannot indure the word, as elswhere hath been observed. The words are, *Do we make void the Law through faith? God forbid! yea we establish the Law.* You say,

They conceive that the Law cannot be said to be established by faith or by the doctrine of faith, but onely by imputation of Christs fulfilling of it.

We say the Law is established by faith. when as it is said to justify us, it doth it by application of Christs

Id est quæ hæ-
betur Christo vel
quæ Christo
nititur. Hoc
enim addendum
fuit ne quis ex-
istimaret fidem
esse illud quod
justificat, quam
sic duntaxat in-
strumentum quo
Christum justiti-
am nostram ap-
prehendimus.

perfect obedience to the Law active and passive imputed unto us. What say you against it?

1. *That there's no necessity that in this place should be meant precisely the Morall Law, Calvin understands it of the Morall and Ceremoniall, &c. therefore he is far from conceiving, that the imputation of Christs righteousness should be established by Pauls affirming the Law to be established by faith.*

Vbi ventum est
ad Christum, in
eo invenitur ex-
acta Legis justitia,
quæ per imputa-
tionem etiam no-
stra fit.

Let it be understood of both, the Morall Laws establishment cannot be denied to be by faith, nor that of the imputation of Christs obedience, by that establishment, but confirmed also. *Calvin telleth you, When as we come unto Christ, in him is found the exact righteousness of the Law, which also by imputation is made ours.* The righteousness of faith is the exact righteousness or obedience to the Law, which is by imputation made ours.

I see not what this is to prejudice our doctrine, or to what it tendeth.

2. *You say it's more probable that Paul here asserts the establishment of the Ceremoniall Law, &c.*

To what end is this? I know not truly, and therefore will passe it. It establisheth both.

3. *When you say there's no necessity that the Morall Law should be established by the imputation of Iesum Christ.*

1. I answer that cannot be excluded. See Calvin, see also *Paraus*, who answer that other objection, that faith establisheth the Law in sanctification, which none deny. *Calvin* and *Paraus* oppose not these, but establish both.

2. As for what you object *fourthly*, I include in the obedience by faith in which I hold justification: those 2 make but one consideration, and they are not to be separated. *fifthly*, Your last conceipt croslieth all before, so that here's no answer to the objection of the enemies of Christ and the Apostle who thought them enemies to the Law, and their doctrine, *Mar. 3. & Acts 15.* which yet is layd down to be the scope of the Apostle, both by *Calvin* and *Paraus* in the place.

See Chemnit. ex-
am. p. 352. de
Justif.

This

This hath been an unpleasant digression, how that text and for what it's urged you may better consider. where we urge it to shew that righteousness by which we are justified must be an exact conformity to the Law. For which see places urged from interpreters.

Rom. 4. 6. *To whom the Lord imputeth righteousness.*

That righteousness can be no other then but the righteousness of Christ. To this you answer,

1. *This is fully opened in mine answer to Mr. Walker, p. 41. whither the Reader is desired to repair for answer. I desire it also, for mine answer therunto, he shall find it full.*

2. *That the Apostle rather requires a righteousness suitable to every mans condition, then that of Christ, which hath no such property already, presented in this discourse, there shalt thou finde it examined also, c. 2. sect. 5. p. 7.*

3. *That righteousness which God is said to impute, is placed by the best Expositors in remission of sinnes. so Paræus.*

Of him we have seene before, in our Defence of Mr. Walker, and in this place he calleth righteousness and sin immediate contraries, in which the consequence is necessary from position of one to the position of the other, and contrarily, where there is sinne there righteousness is not, where sinne is not there is righteousness, therefore the Apostle rightly, blessed are they to whom the Lord imputeth not sinne, therefore they are blessed to whom he imputeth righteousness.

ibi non peccatum ibi iustitia; recte igitur Apostolus, beati quibus Deus non imputat peccatorum; ergo beati quibus imputat iustitiam.

Contraria immediata, in quibus necessaria est consequentia à negatione unius ad positionem alterius et contra: ubi peccatum, ibi non est iustitia; ergo

It followeth not therefore there's no imputation of righteousness. But *è contra ergo imputat iustitiam.* Paræus, in Rom. 4. 7. Thus that great engine doth batter your own Bullwarke. Paræus in the same place urgeth, as observable.

Observe. 1. in this 6. ver. *imputed righteousness expressly to be taught: God imputeth righteousness, therefore there is imputed righteousness: Let the Sophisters tear this as they please they shall never take it from us.*

Observe 1. hoc versu. 6. expresse doceri iustitiâ imputatam, Deus imputat iustitiam ergo est iustitia imputata. Hunc igitur lacerent Sophistæ ut velint nunquam nobis excutiant

There-

Therefore expositors exclude not, nor can imputation of righteousness as we have seene, and with *Parau* his leave, that righteousness is subjectively in Christ, as ours shew, and that out of the Apostle, 2 *Corin.* 5. ult.

4. To impute sinne signifieth, either to look upon a person as justly liable to punishment, or to inflict punishment for sinne: the latter I finde most frequent, either to hold a man liable to punishment, for sinne or to execute punishment; then to impute righteousness importeth to look upon a man as a righteous person, and so invest him with those privileges.

To impute sinne infoldeth a man a sinner and guilty of death and Gods chargeing it on his score; and an holding him so, so long, whether hee shew it in punishment or not, punishment may be deferred, God may after that inflict it, but is an infallible consequent except man repent and God forgive.

Not to impute sinne is not onely not to punish, but not to hold guilty, and so to forgive, which God doth not where a man continueth a sinner. *God should hold the guilty innocent*, acquit a wicked man. He is therefore supposed just and righteous when as the Lord doth so, and that by the righteousness of Christ applied to him, by righteousness imputed: the imputing therefore of sinne, or charging it on a mans score, denyeth imputation or application of that righteousness, the not imputation thereof putteth the imputation of righteousness *ex concessis* of *Parau*, and Gods laying it to our account.

As therefore punishment is a consequent of sin, &c. God chargeing it upon a man, so the privileges of a justified person the consequents of righteousness imputed to that man.

In the former God is a just judge, *the just judgement of God is, that they that doe those things should die*; mans sin and perdition are of himselfe. In the latter righteousness is by

by the free grace of God, yet declaring himselfe just in Justification through the blood of Christ applyed by Faith, which also makes further differences, destroying your conclusion. But to the last,

ult. *Here is neither peere nor peepe, of the least ground or reason to conceive that by righteousness should be meant the righteousness of Christ.*

A righteousness is necessary as hath beene shewed in defence of Mr. Walker, and that ther's no other to bee found, by which it may be done amongst the sons of men.

Let that place be consulted with, and you shall find it cleared, and that by the interpretation of Protestant Divines, *Paras, Ames, Whitaker, &c* Let the judicious reader both read and judge.

The next place you mention is.

Rom. 5. 19. *For as by one mans disobedience many are made sinners, so by the obedience of one shall many bee made righteous.*

Hence you say we argue.

That as by the imputation of Adams disobedience men are made formally sinners, in like manner by the imputation of Christs righteousness men are made formally righteous.

For your formally. I find it not in any of our Divines from this place, when as they urge it against the Papists; for to prove wee are justified by the imputation of Christs righteousness, if you make use of these words, therefore you shall but vainly jangle, our sence hath bin sufficiently expressed before.

Doctor Downham may bee seene, *J. 5. c. 2. Sect. 1.* See Mr. Park. *Refor. cath. and Abbot defence. p. 404.* Doctor Ames Ball. *Enerv. Tom. 4. p. 144.* Its a place vrged by all Protestants against Papists, to prove the imputation of the righteousness of Christ.

To this you answer.

1. *Somewhat hath beene spoken of the sence of this Scripture and the inconcludency of this argument, Par. 1. c. 21. Sect. 2. 3. where that may be also found, examined.*

2. It is not said here by imputation of Adams sinne men are formally sinners, but sinners, that is, obnoxious to death and condemnation, or sinners by propagation, so that her is neither little nor much for imputation,

1. Formally taken for inherently we meane not.

2. When as they are said obnoxious to damnation; they are not denyed sinners as hath been shewed. If the sinne it self had not bin imputed, then as *Bellarmino* himselfe somewhere argues; neither the guilt nor the corruption, saith, *Doctor Damaſcum* (I may of the rest of the punishment) had not belonged unto us.

And hee addeth which hath beene observed before that.

Things that are transient when they are once past and gone, cannot be otherwise communicated then by imputation. ubi supra p. 271.

When as you say, or by propagation not imputation.

1. None question but we are formally sinners by propagation; corruption of nature is spirituall death wherein we are conceived and borne, the deprivation of Gods Image, and depravation of nature are what wee have by propagation, which argueth the cause our sin in *Adam*.

When as you deny imputation, and not by imputation, you runne into the Pelagian Heresie, as *Vossius* before, where he sheweth the contrary the Orthodox doctrine. You joyne with the Papist, of whom yet many are against you and *Bellarmino* himself, against himself as Dr. *Downh.* sheweth l. 4 c. 10. Sect. 2. and Se. 4. and Dr. *Allet* against Bishop: all ours hold as iniquation of nature by propagation so imputation of *Adams* sinne, whence guilt and punishment. Ile not wast time in numbring them, hearken to your master, he is amongst the Prophets here

We affirme Adams sinne is imputed to us, so our just condemnation, so Wot. in Defence Mr Perk. p. 178.

2. Neither doth the Apostle compare any sinner with another, but the satisfaction with the provocation and remedy with the disease.

otherwise he should make sins of omission to be no disobedience, because they are no acts, in which yet also Adams sin stood.

The comparison is between disobedience and obedience, disobedience in foldeth his omission & commission: Christs obedience the perfect remedy, but whats this against the imputation of it?

4. By the obedience of Christ whereby its here said, many are or shall bee made righteous, wee cannot understand that the righteousness of Christ, which consists onely in his obedience to the morall Law, but that satisfactory righteousness which he performed to that peculiar law of mediation, which was imposed on him, and which chiefly consisted in his sufferings, see c. 3. of this part, Sect. 4. p. 45.

The most interpreters compare this with 2 Phil. 8. where its said he humbled himselfe and became obedient unto death.

1. None of our's meane by the obedience of Christ that which consists onely to the morall law, they in fold his Passive obedience.

2. You do not well in opposing that obedience to the Law, to what's mediatory. I have shewed he obeyed not that law for himselfe but us and your selfe hold it an essentiall requisite to the Passive obedience, where you have considered of this you must seeke for satisfaction.

3. When this is compared with that 2. Phi. in that you shall find not onely Christs death and sufferings, but his incarnation with all that ever he did and suffered even till death, his whole doings and sufferings becoming man was his poverty, not for himselfe but us: neither is there here an exclusion of his Active obedience.

When as you object, out of Paræus (as you say) if by the obedience of Christ we understand, Universalem ejus conformitatem cum lege. 1. The Antithesis will not stand; betweene the disobedience of Adam, and the obedience of Christ, Adams disobedience being but a particular transgression.

I Answer, 1. when we understand his universall obedience to the law, it was but our debt, wee exclude not

Christs sufferings, which *Parau* calleth satisfaction to the Law.

But to the opposition, *Adams* sin is called disobedience, and *Christs* righteousness obedience; the one was universall obedience you say, and was not *Adams* universall disobedience to the whole law? Yes, but this is a lesser reason, there is a greater.

The effect, righteous making hath been hitherto attributed to his blood.

We establish that the other cannot in your judgement be excluded, seeing it's essentiall, neither is blood sufficient without that which is absolutely necessary, nay essentiall.

5. Suppose that contrary to Scriptures and generall current of Interpreters; we understand that active obedience be performed to the Law, yet will it not follow from hence therefore men must be made righteous by imputation, for the righteous making here is the same with that, ver. 16, 17, 18. now that righteousness as he calls it, ver. 17. is described to be the gift, forgiveness of many offences, and that cannot stand in the imputation, of an observation of the Law.

It's a weary taske to run over and over the same things which yet I must doe if I examine you, the Reader may see I do but follow you, let it be mine Apologie.

1. It's not contrary to Scriptures, and as for the generall current, the man cannot blush that denyeth we have many for us against one that opposeth.

2. Righteous making in one and other place are the same, here more fully delivered to be by Christs obedience, nothing but righteousness can make righteous, and no righteousness but Christ's; remission is a consequent as hath been shewed; that which supposeth imputation of righteousness, passive, all confesse, but you, &c. and you hold that active obedience to be a necessary, nay essentiall requisite to that and meritorious, how anothers righteousness can be ours, but by imputation we know not.

6. Lastly,

6. Lastly, *its loose arguing from a thing done to a determinate manner, as Peter was slain with death, therefore, by a beast or with a Dagger, so from this that we are made righteous by Christs disobedience to this determinate manner by Imputation, there being other manners of righteous making.*

This arguing is not loose, an others sin or righteousness can be no other waies ours but by imputation, being transient as we have shewed: I cannot be a sinner or righteous by the same otherwise, which yet the Apostle asserteth: righteousness of Christ active or passive will not doe it unlesse it be applied, imputed by God.

Imputation of sinne is read in the same Chapter. v. 13. and so is imputation of righteousness twice in the former, but it seemes it will not stand with your imputation of faith in a proper sense.

Another text, is *Rom. 8. 4. that the righteousness of the Law might be fulfilled in us.*

Say you,

It's argued that the righteousness of the Law can in no sense be said to be fulfilled in us but onely by the righteousness of Christ or obedience to the Law imputed.

I answer, this text is usually urged for our justification against Romanists, but that it should be onely Christs fulfilling of the Law excluding his passive obedience. I know none that asserteth it, but this is your common practise in laying down our arguments to intimate to the world your opposition against men that are onely for the imputation of Christs active obedience.

You tell us,

1. *Some Learned and Orthodox understand it of sanctification rather then justification.*

I answer, the scope sheweth the contrary. which is to prove, though there be corruption in Gods people, yet no condemnation to them that are in Jesus Christ: these words shew what the Law could not do God sent his Son. &c.

that the righteousness of the Law might be fulfilled in us, see D. Downham, l. 7. de justif. c. 7. sect. 10, 11. *Masculus* and your selfe are rather otherwise [huc omnes propudent quos viderim Papistæ] *sed nostri tamen, &c.* Cham. l. 11. c. 7. sect. 18, 19. Neither doth one or an others opposition hinder, but the strength and reason of it.

And here I'll cite some of many, who plainly interpret it that way.

Our Homily amongst other texts, mentioneth this, whence as it taketh notice, 1 of Gods mercy, so 2 of Christs justice: upon *Christs part, justice, that is, the satisfaction of Gods justice, or the price of our redemption by the offering of his body and shedding of his blood, with fulfilling of the Law perfectly and thoroughly.* — *It consisteth in, paying our ransom, and fulfilling of the Law.* — *whereby our ransom might be fully paid, the Law fulfilled, and his justice fully satisfied:* *So that Christ is now the righteousness of all them that do truly believe in him, he for them paid the ransom by his death, he for them fulfilled the Law in his life, so that now in him and by him every true Christian may be called a fulfiller of the Law, forasmuch as that which their infirmity lacked Christs justice hath supplied.* 1. par. Sermon. Salvation.

It's a manifest allusion to this place, and these contain the Doctrine of the Church of England about this business. Let Beza follow.

A. xam. x. Illud ipsum nimirum quod requirit Lex ut ex ejus prescripto iusti et integri coram deo censeamur. Nam cum ad peccatorum remissionem et impletionem justitiæ accessit etiam hoc tertium, id est, perfecta naturæ nostræ integritas (quæ omnia gratis consequimur in Christo per fidem apprehenso) ut in omnes facies se convertat Sathan iusti sumus coram deo etiam ex illa absolutissima legis formula quam obrem etiam dixit Apostolus supra se legem non evertere sed stabilire.

In nobis, non dicit Apostolus a nobis. Neque enim idcirco in nobis nulla est condemnatio quod justitia sit in nobis inchoata: sed quia in Christo sumus in quo
plene

plene sumus sanctificati, &c.

Bullinger. Ex loco inferit, secundum posterius sequitur ex priori, nempe cum lex nos nec vivificare potuit, neque nos præstare potuimus, quod lex requireret a nobis, Deus qui Dives est misericordia, et bonitate filium suum misit in mundum ut hic incaranretur, moretur pro nobis atque ita peccatum imperfectionis nostræ tolleretur, et perfectionem suam nobis conferret in fide; quæ est perfectio et plenitudo legis. Constat ergo ex his Christum implevisse Legem et hunc esse perfectionem in orbe omnium. *Der. 3. Serm. 8. p. 137. 1.*

Deinde implevit legem Dominus quia voluntati Dei absolutissime per omnia satisfecit, cum sit ipse sanctum sanctorum in quo nulla est macula concupiscentia prava nulla, peccatum nullum. In eo est dilectio Dei perfectissima, et iustitia per omnia absolutissima, et hanc nobis imperfectissimis communicat gratis, si credamus condonat enim nobis peccata factus pro nobis expiatio et communicat nobis suam iustitiam quæ imputativa vocatur.

Arctius, hoc *Saxius* prorsus fuit complendum etiam in nobis ideoque Christus induens nostram carnem, nostro nomine perfecte prestitit Legem, *Matth. 5.* non veni &c. — pertinet hoc membrum ad beneficij Christi applicationem ad nos ad *Rom. 8. 4.*

See Chimius, de iustis, p. 255.

Charnier. Sed nostris tamen magis placet *do Saxius* *tu rogo* intelligi ius Legis duobus comprehensum capitibus: uno pænas decernente adversus peccatores, altero etiam sic plenam obedientiam exigente, nec aliter quengquam absolvente. Quorum neutrum nos in hac carne peccati poteramus præstare, itaque nihil erat certius æterna damnatione. Sed providit Deus, et dedit Mediatorem a quo utrumque impletum est; et quidem pro nobis: nam et pænas dedit violatæ legis, et legem tamen plene implevit. Utrumque illud cum sit pro nobis non habet amplius quod a nobis requirat, itaque jam pro certo, nulla damnatio est ijs qui sunt in Christo. *1. 11. c. 7. Sect. 19.*

The

The justification of the Law is fulfilled in us or by us, because the righteousness of Christ through faith is so reckoned unto us as if we our selves had done it, &c. *Cartw. Annot. in Loc.*

Dr. *Davenant*, answering *Bell.* citing this text thus, Respondeo ad primum Locum : et si nos non implemus Legem, tamen justitia Legis impletur in nobis qui interimur in Christum; primum, quia Christus satisfecit Legi, pro omnibus membris suis, patiendo mortem carnis; secundo quia illorum nomine exacte ad minimum usque apicem totam legem implevit, &c. c. 52. *de actuali iustitia*, p. 562.

Idem Deus suo decreto (quia homo per peccatum infirmatus fuit) transtulit legis impletionem in Christum. θεορροπος, atque voluit ut illa obedientia et justitia quam Christus in carne nostra præstaret per imputationem nostra fieret. Ergo, &c.

Probatur, ex *Rom.* 34. Sensus loci hic est : Christum a patre missum renatos omnes et sibi inritos, a damnatoria vi legis et peccati exemisse, poenam nostro nomine sustinendo; quam nos sustinere non potuimus, legem nostro nomine implendo cum nos implere non potuimus; atque sic nos in Christo reputamur totum jus Legis implevisse, quia et perpessi sumus propter peccata nostra poenam quam lex intentat, et præstitimus simul exactam illam obedientiam quam ipsa efflagitat. c. 28. *arg.* 4. p. 365.

Ergo hoc ad veniam referre necesse est : quia dum nobis accepta fertur Christi obedientia, Legi satisfactum est, ut pro justis sentiamur — sed quia suam justitiam nullis communicat Christus nisi, &c. *Calvin in locum.*

Ubi non aliud Complementum designat quam quod Imputatione consequimur. *Calv. in fin. l. 3. c. 11. p. 23. ad locum, & Rom. 8. 3.*

Eo enim jure communicat nobiscum Dominus Christus suam justitiam ut mirabili quodam modo quantum pertinet ad Dei judicium, vini ejus in nos transfundat.

Aliud

Aliud non sensisse abunde liquet, ex altera sententia, quam paulo ante posuerat quemadmodum per unius obedientiam constituti sumus peccatores ita per obedientiam unius justificari: quid aliud est in Christi obedientia collocare nostram iustitiam nisi asserere eo solo nos haberi justos, quia Christi obedientia nobis accepta fertur ac si nostra esset. &c. *vide*.

Paravi in locum Altera causa finalis liberationis nostræ per Christum fuit, ut jus Legis impleretur in nobis hoc est ut maledictioni Legis maledicta morte crucis Christi satisficeret, eaque satisfactio nobis imputaretur non secus ac si a nobis impleta fuisset. Impletur in nobis dum nobis imputatur per fidem, hoc est acceptatur a deo quasi per nos præstita dum propter eum nos a peccatis justificat. *Observe his phrases and imputation.*

I have been too large enough, if not too much of conscience to shew our sense by Interpreters. Let us now consider what is opposed.

2. *It cannot be meant of active obedience imputed, because it must be such a righteousness and fulfilling which may be apprehended a proper effect of Christs condemning sinne in the flesh, ver. 3. The latter is intended a fruit of the former; now Christs active obedience or imputation of it cannot be that effect, condemning sinne is by death, and he that hath the guilt of his sinne taken away by death needs no other righteousness or imputation whatsoever; as Conclus 1. & 4. 2. cap. of this Treatise.*

Beza sheweth the preposition *ergo* (a) can by no reason admit this interpretation, neither doth the Apostle now speake of the death of Christ, and the expiation of our sinne, but of his Incarnation and the corruption of our nature abolished thereby. and he giveth (b) condemned, (c) Abolished, as you, and shewes how it doth come to passe for sinne is accounted nothing though the reliques thereof remaine in us, by Christs righteousness imputed unto us.

2. Suppose it of forgiveness of sinne by death, you cannot exclude imputation, nor imputation of the

Y y

active

(a) Nulla ratione potest hanc interpretationem admittere; neque nunc Apostolus agit de morte Christi et nostrorum peccatorum expiatione, sed de Christi incarnatione et naturæ nostræ corruptione per eam abolita, &c. *See the place.*

(b) Condemnavit
(c) Abolivit.

Nam imputata nobis Christi sanctificatione peccatum pro nihilo habetur, quam vis supersint reliquæ eius in nobis.

active obedience of Christ Christs death not imputed doth not do away guilt, and Christs active obedience is an *essentiell requisite* as you say to that. Let us intreat you then that both may be imputed; what you say is examined.

3. *But it must be the end of condemning sinne in the flesh.* No, but an other end of sending Christ, &c. one was for sinne, the other was that the righteousness of the Law might be fulfilled in us, that by the caried death of the crosse satisfaction might be made to the curse of the Law, and that satisfaction imputed to us, as if it had been fulfilled by us. — It is fulfilled in us whilst it is imputed unto us.

By the sufferings of Christ *Parum* meaneth his whole poverty, obedience from his lacernation to his death, from which Christs active obedience to the Law cannot be excluded, it was part of his subjection and humiliation, and as for you, your grant that its an *essentiell requisite* to what is Mediatorie will stop your mouth.

3. Its an unquiv expression in them, for it denotes subjective inhesion or some kind of efficiency; friends of imputation affirme Christs righteousness subjectively in him, in us by imputation, not by way of efficiency, for they are not works, therefore an imputed righteousness cannot in any tolerable construction be said to be fulfilled in men.

1. *Give us your selfe* (p. 14. in 7.) give us the cleere meaning of the place: in *mer* upon us, made good and fully manifested in us or upon us, viz. in our Justification.

In which sense theirs neither Subjective inhesion of the righteousness of the Law nor efficiency.

2. When as its said to be *[in me]* we deny it *[a nobis]* in that name with *Beza*, and may oppose with him.

But because we are in Christ, in whom we are fully sanctified, for that which we speake of the imputed holynesse of Christ, is so to be understood that we may know that we are not therefore accounted holy before the Lord because the integrity of the man Christ, doth peere out what is wanting to ours, but because he hath wholly sanctified us in himself for ever.

Altera was said *Parum*, ut jus Legis impleretur in nobis, ut maledictioni Legis maledicta morte crucis, satisfaceret eaque satisfactio nobis imputaretur non secus ac si à nobis ipsis impleta fuisset. — Impletur in nobis d. in nobis imputatur.

sed quia in Christo sumus in quo sumus plene sanctificati, nam quod de imputata Christi sanctificatione dicimus ita accipiendum est ut sciatur non idcirco

It is fulfilled in us whilst it is imputed by faith; that is, it is accepted of God as done by us, whilst for it he justifieth us from our sinnes.

4. If compleat obedience which every believer according to the great variety of their severall callings and conditions, &c. stand bound to performe: it's not truth its fulfilled in them, by the imputation of the righteousness of Christ, scarce a believer but stands bound to particular acts not found in the workes of righteousness performed by Christ.

Its strange when as he fulfilled all righteousnesses but of that see the place, and the next argument taken from it's superabundance, &c.

5. *Quidam* translated righteousness signifieth nos conformity with the Law; but that justification which was the end and intent of the Law, &c.

And yet you see they hold and gather the imputation of Christs righteousness, that contention about the word will not tread you.

6. Neither must we of necessity and will all precisenes, understand the morall law, and that is cannot be meant precisely of the morall law is evident:

1. Peter Martyr hath these words, *I say those words cannot be expounded of the Ceremoniall law.*

And the conscience he comforteth himself against is undeniably in the morall law, and that was it which had the promise of life.

1. To your Arguments, I know not that the Ceremoniall Law or judicall were impossible, burthenesome it may be; or if, ther's no comparison between them for impossibility, with the morall. *The wisdom of the flesh, is not subject to the Law of God nor can be not to that law.*

2. Its false that they built so much on those as thefe; And if it were granted the morall law cannot bee excluded from man.

When as you say.

4. The morall law suppose it had not bene weak by the flesh, could not by exact observation have justified Jewes who were

sanctos coram Deo haberi quod Christi hominis integritas faciat quod nostrae deest sed quod ille nos in solidum sanctificavit in se in eternum.

Impletur in nobis dum nobis imputatur per fidem; hoc est accipitur a Deo quasi per nos praestita dum propter eam nos a peccatis iustificat.

Ista inquam verba non possunt exponi de lege ceremonialium, loci Com. de iur. Sess. 20.

bound to the observation of the other two, and had been found *same*.

But you must consider both these were added because of that weaknes; and suppose it, which destroyeth your supposition.

And when you say.

It's evident that by the right consueffe of the law in this place, the Apostle meaneth such a law which of it self was able to justify had it met with strength in men answerable to it, and therefore it cannot bee mean here determinatly of the morall Law which hath no such ability in respect of the Jewes.

You see not how you destroy your owne assertion, for the morall law was able but on our weaknes disabled: It had that ability to whole mankind, the man that did it should live: of whatever Nation or condition.

As for your determinatly and precisly I have no skill in them. (if they please you ought) I know not who against you use them.

4. *Lastly, because Jewes had bin never the nearer justification by the righteousness of the Law imputed from Christ, being under the transgression of other lawes.*

Christ fullfilled all righteousness, which imputed is as large as they need, and how it can follow that the morall Law is not meant, were ther's a fullfilling all righteousness, or a righteousness imputed, which is the fullfilling of all righteousness, I conceive not.

7. *The cleere meaning of the place seemes to be this, that that justification or way of making men righteous which Moses writings, held forth, by faith in the Messiah to come, to bee made good or fully manifested upon us, who walke not, &c. giving evidence the great justifier of Men, MOSES foretold is come, &c.*

1. *This interpretation is confirmed by the sweet agreement it hath with such a fullfilling of the Law in those that believe and live accordingly, and the sending of the Messiah, as in the former, &c.*

What truth soever there be in that, that, what Moses prophesied.

propheſied of is fullfilled in ſuch, as believe; and that ther's an agreement. as in the reaſon. Yet it's not the ſcope of the place, which hath been ſhewed.

Besides that interpretation wee give of imputation of the rightcouſneſſe of Chriſt agreeth both which *Moses* and *Davia*, as the Apoſtle ſheweth. It's a fullfilling of what *Moses* ſpake: *in thy ſeed ſhall all the Nations of the earth be bleſſed*, and with Gods ſending of the Meſſias which was *to make an end of ſin and to bring in everlaſting rightcouſneſſe*, of which *Daniel*. &c.

The ſenſe of fullfilled is not loſt in our expoſition. *Calvin* found it when he ſaid, *when as Chriſts obedience to the law is given to us, ſatisfaction is made to the law, that wee may be accounted juſt.*

Dum nobis accepta fertur Chriſti obedientia legi ſacſatisfactum eſt, ut pro juſtiſ cenſemur, in loc.

He deſigneth no other fullfilling to us then that which we attaine by imputation.

See before; and *Paræus*; ſurely, when as Chriſt came to fullfill it he did ſo, and *it is fullfilled in us when as it is applied.* As if we had done it.

And when he ſaith, non aliud complementum designat quam quod imputatione conſequimur.

3 *You ſay queſtionleſſe, rightcouſneſſe here is the ſame with that Rom. 3. 21. wiſſeſſed by the law and the Prophets, and eſtaſhliſhed, ver. 31.*

Impletur in nobis quando applicatur.

Of the text *Rom. 3. 31.* enough hath beene ſpoken twice before, and alſo the 21. verſ. Thither I ſend the Reader that I may ſpare often doing over the ſame, See *Calvin* on both places.

And to your fourth, I grant *this place agrees with that, Rom. 2. 21, 22, 25. &c.* But deny in either, that the rightcouſneſſe of God, that is, the way or means, God uſeth for Juſtification ſtands in remiſſion of finnes, only ſeeing it muſt needs be by rightcouſneſſe and ſeeing remiſſion of finnes is a conſequent of Juſtification, it cannot be a way and meanes of God unto it.

And Secondly, I deny that it can well bee called the rightcouſneſſe of the Law.

Thirdly, though it was not ſo fully revealed in the Law and Prophets, as after Chriſts incarnation and

death, yet Christ was a Lambe slaine from the beginning of the World, and so sinne was condemned in the flesh of Christ, the vertue of it had the same effect, but this last is not to our businesse.

The next Text which commeth to your understanding used from this cause is.

9. Rom. 31. 32. *But Israel which followed after the Law of righteousness, hath not attained to the law of righteousness, wherefore? because they sought it not by faith, but as it were by the workes of the Law.*

That is, had the Jewes who followed after the law of righteousness believed in Christ, they had attained the Law of righteousness, that is, should have had the righteousness of the Law performed by Christ imputed to them.

Had the Jewes who sought after righteousness and Justification by the workes of the law, by their obedience to the Law of God, beleaved in Jesus Christ for righteousness and Justification they had attained righteousness and Justification, God had imputed it, they had received it and bin justified by it. But they knew not this righteousness of God, they submitted not to it, they rejected Christ and it, and would bee justified by performance of the Law, and so mist it.

1. It's said e. 10. 3. *they knew not Gods righteousness, that which he revealeth in the Gospell. Christ our righteousness, or his righteousness, the righteousness of G O D our Saviour, 1 Pet. 2. They went about to establish their owne righteousness inherent; that which was not, or short of what God required to that end. they submitted not to it, they would not embrace it by faith.*

They would be justified by there owne workes, not anothers.

They ignorantly and proudly contemned it. Sec. The Gentiles obtained righteousness, g. c. vers 20. as a gift given by God, received by faith as an hand See Paræus in the Margent.

Let us now examine your answer You say,

1. *By the law of righteousness they sought after but could not*

Noluerunt eam amplecti, Paræus nolente: ejus justitiæ subis; hoc est fide amplecti.

Ignorantia et superbia quadam justitiam Dei in Christo oblatam contemnunt et abijciant, contemnunt finem legis qui est Christus. Ignorant quam in Christo fide consequamur, Par. in ver. 4.

Obtinerunt si-

not attaine, is not meant the morall Law; or any law properly so called, morall, ceremoniall or iudiciall, but as after Justification or righteousness, as in answer; the fifth.

1. I answer, Justification and righteousness really differ as cause and effect; and may not be confounded: You might more properly say righteousness to Justification.

2. This they sought but attained not, because they sought it by the workes of the law, that is by obedience to the law, not only the morall but ceremoniall law.

3. When you say, God had given them those laws.

I Answer, none urge the seeking of the Law, as not having them; but the Law as a meanes of righteousness to life. When you adde,

Their study to keepe the law, could not be a cause of coming short of righteousness.

I answer yes, when as they did it to attaine righteousness to justification; It was a Pharasaicall practise; condemned by Christ and his Apostles; holy obedience to the commandements, for ends required by God is on thing, for righteousness and Justification, is condemned because it's impossible, and for many reasons else.

2. To the second answer I reply, we meane righteousness.

3. As *Calvin* and *Musculus*, neither doe we restrain this to the Morall law, and this satisfieth the 3 also.

4. Neither could either doe them good, supposing their attainment, being sinners, though it be impossible which is all I will say to the 3.

5. Your fifth is granted it was righteousness to justification as before. They sought it, then by the workes of the law, and could not attaine it, it was not the course or meanes of God. There is another way then which the Gentiles walking in obtained perfect righteousness, by, and for Justification, that is, the righteousness of Christ given us by God, applied by faith.

The next Place is.

de in Christi-
sum ve dum
x. a. 7. a. 8.
ianuit, i. iustitiam
ut donum a Deo;
offerri: fide ut
manu a nobis ac-
cipi. ut f. pta. c.
3. vers. 17. Fides
apprehendit ius-
titiam gratis im-
putatam. Item
apprehendit ve-
hie accipientes
remissione n. pec-
catorum et do-
num iustitiae in
Christo. ibi
Obser. 5. Aliud
fit fides aliud i. i-
ustitia, iustitia enim
est ex fide, fides
est organon acci-
piens iustitiam.
Iustitia ex fide est
imputata, Cham.
de iustif. c. 2. Sect.
35. 859.

10. Rom. 4. For Christ is the end of the law for righteousness to every one that believeth.

Therefore (say the masters of that way of imputation, which wee desire to hedge up with thornes,) the righteousness of CHRIST or the obedience performed by him, is the moral Law is that which is imputed to those that doe believe for their righteousness.

Let the Reader peruse, that which was taken out of *Parans*, it serveth to lead us to the opening this place. That which they (seeking righteousness by the law, establishing their owne,) were ignorant of, and submitted not to was the righteousness of faith; the righteousness which faith receiveth and God imputeth, is here the Apostle sheweth.

Quod præter justificationem operum sit iustitia alia, quæ est fidei seu Christi.

Solus Christus eam præstat ad iustitiam cuiusvis credenti. At iustitia fidei imputatur, dubium ex plac. p. 796. 5.

Diximus alibi, quomodo Dei iustitiam fide induant homines. quia sc. imputatur illis Christi iustitia. *Calv. in loc.*

Ab ipso uno (Christo) iustitiam gratuitam petamus. *See Tossan id ib.*

Postquam tamen omnes in reatum coniecit novam substituit in Christo iustitiam, quæ operum meritis non acquiritur, sed gratis donata fide recipitur; id ib.

Bera shewing that the attaining the end of the law, not hindered by any quality of the Law, but the viciousness of our flesh addeth. Cui demum ita medetur Christus ut in eo uno gratis per fidem nobis imputato finem legis consequamur, per illum iustificati qui pro nobis legem implevit, pro nobis maledictiones omnes in se recipit, et in quem pro nobis omnes benedictiones sunt effusæ ut fieret nobis iustitia sanctificatio, &c. quam obrem etiam Apostolus dixit supra, 3. 31. se per fidem non tollere legem sed stabilire in loc.

Paulum opinor non modo legem a Christo impletam dicere sed de huius impletionis efficacia nobis videlicet per imputationem iustificatis, id ib.

Intelligitur (locus) de verâ et perfectâ iustitiâ quam in Christo gratis imputato consequimur.

Parans having spoken of these texts. Rom. 1. 17. 3. 21. and 10. Rom. 3. faith, perpetuo intelligit eam iustitiam, quam Deus peccatori credenti donat, non per infusionem sed per imputationem interprete Apostolo, Rom. 4. 6. 11. Calig. p. 22. see p. 497. of the same.

Dr. Davenant argueth this text in the place before p. 365. 10. Rom. 3. 24. Hic finis de quo loquitur Apostolus est primaria legis intentio, sc. ut homine iustificet et ad vitam perducatur per ejusdem obligationem, quia antem nostro vicio contrarium potius in nobis, efficit; succurrit Christus et sua obedientia omnium credentium nomine præstitit primarium finem legis implet; hoc est iustificat suos et ad æternam vitam perducit, ib. *th. he argueth against Papists.*

For the justice of God in this vers. (10. Rom. 3.) vers. 4. is put the perfect fulfilling of the law by Christ which is every ones righteousness which hath believed. Cartw. annot. in Rhemists.

This place is used by our Homily, and what is gathered thence on that of Rom. 8. 3. we have heard Dr. Downham argueth at, l. r. c. 2. 362. 9.

Let

Let us now examine your answers.

1. There's no colour of Reason that by Law in this place should be meant the righteousness of the Morall Law precisely and determinately.

That the Morall Law is meant is enough, I know none exclude the Ceremoniall Law, and that will be speciall, being *eterna lex et eterna obligatio*, as your selfe.

2. It is not true that the righteousness of Christ imputed to believers (supposing such imputation) should be called the end of the Morall Law, for nothing can be properly said the end of a thing, but onely that which in reason may be obtained by it; there's an utter impossibility that Justification by Christ should be obtained by the Morall Law: obedience hath no causality, to such an effect, it may more reasonably be said the end of the Ceremoniall Law, as typifying Christ and his blood, not as a Law, which was to expire on Christ's coming.

The text is, *Christ is the end of the Law for righteousness*, to everyone that believeth; what man shall in vaine looke for by the works of the Law, by faith in Christ he may obtaine on that ground.

Justification might be obtained by the Law, the fault was not in the Law, but our selves, as the Apostle and Expositors: thence impossibility as before. We urge not that justification by Christ should be obtained by the Morall Law; but faith apprehending the righteousness of Christ, and yet the Morall Law accidentally (as Mr. Gat.) leadeth to Christ, and instructeth, as your selfe in *sh.* Christ is the complement of both for righteousness, the perfection of them.

3. That which you give the minde of the Greeke Authors, that Christ exhibited to them that which the Law propounded to it selfe; but could not, viz. Justification: Is what I say. (if you adde righteousness) as the text, and *Christ*. I come to Justification, without righteousness there's no Justification.

4. The 4. your selfe reject.

5. Is because by his incarnation and death hee put an end to the Mosaiscall dispensation; you say its a truth but no true exposition.

1. Its no truth, *de ceremoniali verum, de morali non item*, so *Parans* of it. It standeth not with what hee delivered, c. 3. *utr. per doctrinam fidei Legem stabiliat*. So *Tossanus* to that place.

2. Its no true interpretation as *Tossanus*, *ibid*, from the scope.

6. The plaine meaning seemes to be this, that the Law (meaning the whole Mosaiscall dispensation, was given to the Jewes by God for this end, that it might instruct them of the Messiah to come to die for them, that so they might believe in him accordingly, and be justified; and further to prepare them for the Messiah himselfe and perfect service of God which hee should bring with him.

1. If this be Gods aime in the whole Mosaiscall dispensation, its of that part, the Morall Law, and how is there then an utter impossiblillity that justification by *Christ* should be procured or attained by the Morall Law? *sect. 19. secondly, the whole was given by God to them (say you) for this end that it might instruct them of the Messiah, that so they might believe and be justified.* I know not but these are inconsistent.

2. Whenas Mr. *Gataker* rather inclineth that *Christ* was the end of the Law, for that reason simply, *quia lex revera populo Dei lata est qua ad messiam viam premoneret, quod erat ministerij Mosaisci praeceptum munus.*

Though there be a truth in it, that the Law instructeth and leadeth to *Christ*, Ceremoniall, yea and Morall, as Mr. *Gataker* (which latter I know not how it will consist with your opinion in point of preparation, and yet you must hold it because its the office of the whole)

1. Yet that's confessed accidentall.

2. There's

2. There's another given by *Gomar*, with us.

(ut Chrysostomus placet) aut causam cuius gratia Lex est, designat, nempe obedientiam perfectam, quæ cum nobis natura delit, soli vero Christo aditus nostra sit per dedit, ut iusti sumus et juxta vitam æternam acciperemus.

Finis Vox, aut complementum

It's true, it's called strained but without reason given, to omit that it's the common tenet, and Mr. *Gassaker* saith,

Interpretationem Chrysostomianam ego quidem non illubenter admiserim: Christum

Lex complementum dici qui Legi nobis violatæ plenissimam pro nobis satisfactionem exhibendo eamquam consummationem implevit. (Quomodo et illud accipio quod ad Rom. 1. 31. de lege per doctrinam Evangelicam ita habita dicitur.

3. Chiefly and properly.

Per se et maxime propriè (saith

Parus noting that you give accidentall) Christus est finis Legis hoc est complementum, et perfectio quia Lex impleta in solo Christo est et habetur sicut dicit ipse, nõ vni legē solvere sed implere, implevit. Moralem Conformitate naturæ et viæ a quam solus ipse habuit et habet, a satisfactione pro maledictione et pro peccatis nostris per humilitatem et mortem. Et per se hanc legem fuit, iustificatio nostra quia præcipit perfectam obedientiam et hanc præstabitur promissis vitam. *Parus*.

Neither doth Mr. *Gassaker* deny this *legis finem per se*.

4. I demand why *finis per accidens* shall exclude that which is *per se*? and for the scope its proper, the question is how the Gentiles obtained righteousness: how the Jewes mist it, these sought it by the works of the Law, they knew not Gods righteousness, submitted not to it, Christ in quo solo legis, impleto est et habetur, who therefore is the perfection of it, and this is that of faith, and that righteousness of faith is imputed (as *Parus* else where) and when he demandeth *ad quid*? he answereth, *ad iustitiam* out of the text and,

Justitia vera non est nisi per impletionem Legis, & legis impletio non est nisi in Christo. Neque is justitiam meruit, quibus vero? qui vis credenti. Lex huic habet finem ut facientes legem et iuste viuentes iustificetur saith *Tossanus*. Illum finem assequutus est solus Christus et nos assequimur dum fide eum apprehendimus; Ita in Christo exhibetur et præstatur vera justitia (quam Lex requirit modo in eum credamus. Offeratur quidem justitia omnibus donatur eam et imputatur solis credentibus.

Aut ubi? erat enim in se ipse justitia æterna. Alijs igitur est finis Legis, ad justitiam, hoc est justitiam meruit, quibus vero? qui vis credenti. Lex huic habet finem ut facientes legem et iuste viuentes iustificetur saith *Tossanus*. Illum finem assequutus est solus Christus et nos assequimur dum fide eum apprehendimus; Ita in Christo exhibetur et præstatur vera justitia (quam Lex requirit modo in eum credamus. Offeratur quidem justitia omnibus donatur eam et imputatur solis credentibus.

Grant the Law now by accident leading to Christ, yet in Christ the complement and perfect fulfilling of the Law, it is and is to be had, est et habetur. It's to righteousness, which is not without fulfilling the Law, and it's all one in Christ merited for them that believe, given to them that believe and imputed.

Christ's conformity and humility, was nothing else

but perfect fulfilling, his whole poverty consisted in these, and is our riches.

The text would be granted if no more were urged then Christs sufferings and passive obedience, but you that hold the other an essentiall requisite to the efficacy of that passive obedience, cannot exclude it, and this text is evident for full obedience to the Law.

But Ile returne to you. You confirme what you say,

1. *By the tenor of the context, for his meaning is doubtlesse Christ is the end of the Law for righteousness by the observation whereof as their own, they sought to be justified, which was as well of the Ceremoniall as the Morall.*

This excludeth not the Morall Law, nor that in Christ is the perfect fulfilling of it to righteousness, and so justification of believers.

2. Neither yet, that the Ceremoniall Law was a Schoolemaster to Christ. 1. *Seeing thereby unquestionably is meant the whole frame of body or the administration of Moses, as your selfe in the same place, and by this you oppose your selfe to Mr. Gattaker, who is onely for the Ceremoniall Law, which yet concerned not every believer (which is the Apostles here) but Jewes, and so long the words had a truth before it, and will have eternally, so that the maine scope is that the onely way to finde righteousness to justification is by knowledge of Christ and submission to Christ the righteousness of God: Faith in Christ is the way of obtaining righteousness before God, and that because he is the Complement of the Law to that end, in eo scilicet habetur. Let me be found not having mine own but that which is by the faith of Christ, the righteousness of God, which is so per imputationem as Patens out of the Apostle, 2. 4. ver. 6. & 11. of which before.*

The next text is,

3 Cor. 1. 30. *But you are of him in Christ Jesus, who of God is made to us wisdom and righteousness, &c.*

Because Christ is said to be made to us of God righteousness

righteousness therefore the righteousness of Christ is imputed to us.

Here is left room for the dreamed imputation, then in any of the former Scriptures.

Let us a little view Interpreters, for by them you did propose to give us satisfaction.

Your adversaries as you call them, who suppose and propose strength in this place for the imputation of Christ's righteousness to us, are *all Protestants* that I know, not one excepted.

To satisfy your Hearers and Readers I will enquire a little into Expositors.

Calvin. Quo intelligit nos ejus nomine accepto: esse deo quia morte sua peccata nostra expiavit, et ejus obedientia nobis in justitiam imputatur, nam cum fidei justitia in peccatorum remissione et gratuita acceptatione consistat, utrumque per Christum consequimur. *In Locum, per him lapsi, li. 3. Sec. 19.*

Thou I have urged, pro imputata Christi justitia, against Romanists, and vindicated in the castigation of Bellarmine.

Parvus bringeth it into forme thus, Justitia nostra seu nobis donata justificamur. Nulla alia nisi Christi justitia nobis per fidem imputata, est nostra coram Deo justitia. Nulla igitur alia nisi Christi justitia nobis imputata coram Deo justificamur. See him large. See what's mentioned on, 23. Lec. 6. before, for both these places goe hand in hand.

See Amel. p. 144 and Chamier fol. 17, 18, 19, 20, 21, 22, & 24. Justitia à Deo nobis factus est quia in eo solo julti habemur, reputamur illius merito julti. Arap. in Loc.

Tessau. in Lec. Sic justitia nostra per sanguinem ad Rom. 3. Et quidem justitia non ex parte sed tota nostra justitia, per remissionem peccatorum et imputationem totius suae justitiae, sic *Lec. 33. p. 19. ad Locum.*

Seeing we had no such vertus as to obtaine righteousness from of the Lord, Christ was given us by the Lord who performed perfect obedience to the Law, thereby his obedience was might he made righteous, for this obedience of Christ imputed to us and apprehended by faith, is that righteousness of ours. 5 Ro. 19. & c. placed in Christ, why is made unto us of God wisdom, Righteousness, 1 Cor. 1. 30. & c. And thus is our righteousness Christ himselfe, whose righteousness and Innocency being ascribed to us, doth bring us unto remission of sinnes and thus righteousness. Dr. Whitaker p. 239. Also in Camp. & Quic. And affirmeth Christ to be made unto us, ibid.

See Joh. Crocius on this Text, 1 Cor. 1. 30. & 23 Lec. 6. Si Christus nobis factus est justitia: ergo non ipsi nobis sed sumus julti per imputationem ipsius. De justitia imputata p. 191. See him confuting his, writings of Bellar. and Be. apud.

Novimus & supponere Christus est nostra justitia: & Christi justitia est nostra justitia, Christus enim nec qua est persona nec ratione quantum ad aliarum personarum est nostra justitia, sed ratione obedientiae satisfactioe, ut si ratione obedientiae et dyuinae p. 17. 5. Christus sane non potest esse nostra justitia, quin ipsius justitia nostra sit justitia, 2. 32. 324. ubi nobiscum citat patres, 127. and Dr. Doughtam de Justit. 1. 4. c. 9. Sec. 3. & c.

Let us now heare you.

1 *Christ is no other wise affirmed to be, as he made Righteousness to us then wisdom or sanctification, therefore there is no more ground to conclude hence imputation of Christ's righte-*

onnesse for our righteousness, then of his wisdom &c. This is unsavory: This speciall manner cannot bee made good hence. The meaning is he is made the Author or sole means by way of merit, purchased for us by his death.

1. As I finde this Text urged by Protestants for Imputation, so I finde in Papists this objection. *Beccanus* maketh it, to whom *Iob. Grocius* and *Chamier* give a particular answer.

2. Though there be granted something generall wherein Christ is said to be all those, it followeth not, but there are speciall differences.

For sanctification is the same with righteousness inherant, and therefore must it be an other righteousness which we call imputed.

Aliter, saith
Chamier, sanctificatio aliter
iustitia nimirum
vel inherente
vel imputative.

Et hoc quidem tanto certius quanto distinctius posita iustitia et sanctificatio; nam iustitia inherens eadem est sanctificatio quia utraque in habitu utraque in operibus iustitia quae eo ipso quod iusta sunt quod sancta, scilicet. 20. & scilicet. 21. unde ideo the Apostle shall twice say the same, begun genda est a sanctificatione iustitia, et quia sanctificatio est iustitia inherens, accipienda iustitia pro ea, quam nos imputatam dicimus, &c. &c.

Pareus giveth it to the Apostle out of *Rom. 4. 6. & 11.* as before. He sheweth the same out of *Bernard. Crocius* answereth more largely to the same purpose, and citeth Fathers for it, scilicet. 44. and 46. proving the same. p. 397.

And though this manner cannot be made good hence in the word and phrase, yet you see ther's a necessity of distinction; and whenas the Scripture saith, that by his obedience we are constituted righteous, and sheweth the way imputation of righteousness, *Rom. 4. 6. 11.* we may well supplie it; and thereby put a difference.

3. To the second part of your answer, it being made by the same Jesuite, *Chamier* answereth, granting his merit and extending it to justification by imputed righteousness, as well as to our inherent sanctification.

For the reasons you give:

1. The word righteousness is frequently put for justification.

You must remember that is by a metonymy, for its the

Et tamen non negemus, effective, factum meritorie sapientiam iustitiam sanctificationem, redemptionem, certe enim ille meritis est a deo quicquid gratiae aut habet aut habere possimus, sed nimirum meruit ut et inherenter sanctificemur et imputative iustificemur, &c. c. 17. scilicet. 23.

the cause, justification the effect; and if hee be made justification hee must be made righteousness to that end, cause and effect put each other.

2. *That righteousness is still given to the death of Christ, and never to his active obedience.*

It's righteousness aswell as passive obedience, and due on our behalfe to God by his eternally obliging Law.

We exclude not Christs death.

What you lay down is the question and is no stronger then your proofes.

And its wonder to me how you can exclude it who make it essentially requisite to the meritoriousnesse of his sufferings, and these not to be separated, as before.

3. We profess both active and passive. It's not therefore against the principles of themselves, none should it of his active obedience onely, that ever I read of, but the man of clouts your selfe put up, and shoote at in this businesse.

4. *Expositors are for this. Who by Christs being made righteousness unto us, understand our justification or just making by him: some placing it in Remission, some ascribing it to his sufferings, none to his active obedience or imputation of this to us.*

1. What Expositors have done we have given a tast, and 2. Ther's none that take it for active obedience alone, and imputation thereof excluding Christs passive obedience. 3. Many joyn the active and passive both, all that I know, either directly as those you oppose, or in effect; whenas they make that which indeed was active also as Christs whole humiliation, our obedience, as *Param.* And as for imputation, I know no enemies it hath but *Socinus*, *Arminius* and *Mr. Worlton* (*Mr. Galaker* disclaimeth it: So doth *Piscator*, *justitia. 1. cujus satisfactione nobis donata atque imputata justi sumus.* Meton. *effecti. Pisco. in locum*, and *Param*) and *Papists*: and yet the evidence of truth is such as from this place where

where he answereth *Calvin* he yeldeth what we desire:
and Impuration as the Mars. of Controversies observed
to us, and is to be seen *l. 2. de justic. 10. sect. deinde:* and
that out of *Bernard.*

So such as place justification in remission of sinnes which supposeth righteousness and that of Christ and that imputed or applied to that end, it being an effect or consequent, as Mr. *Gainsaker* himselfe, and ours at large before shewed.

And it's but your presumption to thinke that on your Popish objection answered before you made it, which you will not take notice of, that Imputation of Christs active obedience will not more be urged or contended for from hence.

The next is, 2 Cor. 5 *ult.*

For he hath made him to be sinne for us, who knew not sinne,
that we might be made the righteousness of God in him.

As our finnes are imputed to Christ, so Christs righteousness, meaning his active obedience, is imputed to us. Mr. Gataker hath well observed, this place is pregnant against themselves.

Let us a little view Expositors on the Text, and see whether there be a man opposite to the imputation of Christs righteousness, I shall say active and passive from this text.

Ro. 10. Dico loco, *giustitia* Calvin. *id est* : hinc enim sequi dicunt. Vt nos *justi* sumus ipsa
justitia dei quæ est in Christo, sicut ipse dicitur peccatum, id est peccator, per peccata quæ fuerunt nobis ;
ut enim imputantur illi peccata nostra, hæc imputantur nobis *justitias* illius.

Calvini in loc. Iustitia hic non pro qualitate aut habitu sed pro imputatione accipitur. eo quod acceptum nobis fuerit Christi iustitia, nunc ad arbitrium redactionem iustitiae et peccati. Quomodo iustitia coram deo? qualiter ic, Christus fuit peccator. Personam enim nostram, quod cum modo suspensus, reus nostro nomine fieret, et tanquam peccator iudicaretur non propriis sed alienis delictis. — I a 3; nunc iusti sumus in ipso non quia operibus pro prioris satisfactionis iudicio Dei sed quoniam iustitiam Christi iustitia, quam fide videmus ut nobis fiat; inter: ep. 1. 3; iust. 2. 26; 301. 6.

Nam filius dei omni vicio purissimus iniquitatum tamen nostrarum prebrium ac ignominiam induit, ac sua vicissim puritate nos operatur.

Vides non in nobis sed in Christo esse iustitiam nostram, nobis tantum cojungere competere quia Christi sumus partecipes, siquidem omnes ejus divitias cum ipso possidemus, *in loc. sup. cit. l. 3. c. 21. § 23.*

Sic Beza, *in loc.* iustitia dei id est iustis apud deum et quidem iustitia, *nonne his inhærens* quæ cum in Christo sit ne his perferenda a deo imputetur; idemque addidit est *W. elerck* Sic ergo sumus iustitia Dei in ipso ut ille est peccatorum in nobis; nampe ex imputatione *whereby strength becometh us* iustitia *made free.*

Parens Castig. l. 2. c. 16. p. 509. Propositio nostra est manifesta, & c. et assumptio pmet.

Chamier, of this place, in quo magnum pondus, quia non tantum nos dicimus facti iustitia, sed etiam Christus

Christus factus peccatum, unde illucet vis Phraſeos Apoſtolicæ.

Auguſt inſtit. c. 41. de juſtis. c. 17. ſect. 38. Ipſe ergo peccatum ut nos juſtitia nec noſtra ſed De ſumus nec in nobis ſed in ipſo, ſicut ipſe peccatum non ſuum, ſed noſtrum nec in ſe ſed in nobis.

Secundus lo. us unde evincitur Chriſti juſtitiam fieri noſtram per imputationem haberi, *1 Cor. 5. ubi* Dr. Davenant c. 28. p. 367. Verumque hoc loco habemus et Chriſto imputatum quod noſtrum fuit et nobis viceſim imputatum quod Chriſti fuit.

ſe Dr. Drumham l. 5. c. 1. ſect. 4, 5, &c.

ſe Dr. Joh. Cotius ubi ſupra. diſp. 8. ſect. 47. 397.

Amefius Bell. Eſſay. Abbe. againſt Biſhop. Dr. Whitaker, ubi ſupra

Armin. in locum ut nos efficiemur juſtitia Dei, hoc eſt juſti pronunciamur, imputativa juſtitia tanquam veſte ornemur.

In ipſo ſignificat extra Chriſtum nullam eſſe juſtitiam qua nos poſſimus ornare et que valeat in conſpectu de i, &c.

Teſſamus ut nos efficiemur; hoc eſt juſtificemur non juſtitia inherente, ſed in eo propter unionem cum illo et imputationem ejus juſtitie, in loc.

Then altho' we be in our ſelves altogether ſinefull and unrighteous, yet even that man that is impious in himſelfe, full of iniquity, full of ſinne him being found in Chriſt, &c. putteth away his ſinne by not imputing, taking quite away the puniſhment thereunto due by pardoning it and accepteth him in Jeſus Chriſt as perfectly right even, as if he had fulfilled all the whole law. I muſt take heed what I ſay.

But the Apoſtle ſaith God made him to be ſinne who knew no ſinne, &c. ſuch wee are in the ſight of God as the father, as the very ſinne of God himſelfe.

Let it be counted ſilly or ſenſeleſſe, whatſoever it is our comfort and our wiſedome, we care for no knowledge in the world but this, that man hath ſinned and God hath ſuffered, that God hath made himſelfe the ſinne of man, and that men are made the righteousneſſe of God, Mr. Hooker on Hab. 1. 4. p. 7.

But you muſt be heard.

1. There is no ſoſſing in the ſcripture for the inference drawne from it, her's nothing of imputation of our ſinne to Chriſt or his imputation of righteousneſſe to us, Chriſt being made ſinne imputes no ſuch imputation, &c.

We deny it. lets ſee whole reaſons are beſt

2. Dr. Davenant, ſaith there's not the ſame power of our unrighteousneſſe, to make Chriſt unrighteous, which is of his righteousneſſe to make thoſe that believe righteous, ſee more ſect. 19. p. 26.

You heard the Doctors Argument. I ſpare more but remit you to whats answered to that named place.

3. There's not ſo much as the face of compariſon, betwene Chriſt being made ſinne for us, and our being made the righteousneſſe of God but the latter is affirmed as the effect, and, and conſequent of the former.

1. There's an agreement, as hee was wee are and both no other way then by imputation. *Worſton deſ. Perſ. p. 175.* And Dr. Abbot ib. p. 400. who maintaineth the compariſon againſt Biſhop. when Biſhop, denyed compariſon: Mr. *Worſton* answereth there is ſome compariſon

son or likeness implied by the Apostles.

2. Grant this the effect the former the cause, the former cannot be, nor cause this effect without imputation. Nor yet the latter without application, imputation of the same.

3. Thirdly, in him must import faith and Gods imputation, thence participation of his righteousness, not in our selves but another, him, which can no other-wise be as you are often answered.

4. The cleare meaning is, that God for that end made Christ sin, that is, a sacrifice for sin; that we may be made, &c. That is a society or remnant of righteous ones, after the peculiar manner of Justification or righteous making, which God hath contrived through the sacrifice and offering of his Sonne.

This is but a generall, and it's taken up by parts after, to which we will give particular answer.

1. It's a frequent expresse to call the sacrifice for sinne by the name of sinne simply.

It's granted and yet the same tell you, that interpretation, a sacrifice for sinne, is short, and that hee was made sinne, without which he could not be a sacrifice; not by inherence but imputation.

So Doctor Downham. If God did make Christ a sacrifice for sinne he imputed our sinnes unto him, &c. neither can it bee conceived how he should be made a sacrifice for our sinne, unlesse our sinne were imputed unto him. Who sheweth the agreement between the types and Christ, p. 267, 268. See Mr. Wotton defenc. Perkins. the place may be expounded otherwise, hee made him to bee counted a sinner, &c. Thomas and Catherine & p. 190 of Defenc. our sinnes were charged to him as the sins of the people were in a type laid on the scape goat, Lev. 26, 21. It's Mr Perkins argument, Dr. Abbot defendeth it largely, p. 204.

Beza tamén ratio Antithesis pos. it ut potius Christus dicatur factus esse peccatum pro nobis i. peccator non in se, sed ex omnium nostrorum peccatorum reatu ipsi imputato, et hujus rei figura fuit hircus ille geminus caesus: ut mentio Lev. c. 16. Beza in loc. m.

Et si patres non nulli peccatum intelligant hostiam peccati tamen uterque sensus stare potest quoniam utroque modo Christus factus est peccatum pro nobis, tum quia peccata nostra ultro in se derivavit gerenda, luenda, tum quia victima factus pro illis revera iuit.

Prior tamen sensus haud dubio est verior et Chrysostomo placuit, &c. *he was debtor coram Deo*, quid est autem debitor coram Deo nisi peccator cum debita nil sunt nisi peccata.

PATEN.

Parascastig. l. 2, c. 10. p. 510. Thus Parvus to Bellarmine objecting as you.
de C. 100m p. 401. and p. 406. who proveth is from the ripe, 16. Lev. Audio illi imponi peccata pa-
pulum pectare peccata, unde polluebat hircus ipse et polluebat alio, quia causa est quod absolutione
inigenit qui ipsum tetigeret ver. 24. and 16. hunc typum fuisse Christi non dubitant ve e Christiani
tollit hanc imputationem peccatorum a Christo et vetus ceremonias sibi in annis, quippe cum non re-
spondeat veritas, &c. 407.

2. To expresse a number or company of justified ones Sect. 3.

P. 45.

Here it's examined.

3. Of that from the righteousness of God, we have spoken, it's of Gods donation and contrivement, I and of God, that person as before.

4. The effect is meant, deliverance from the guilt and punishments of sinne not imputation of his active obedience.

If the effect bee meant, it followeth not that the righteousness of Christ expressed shall be excluded, imputation of righteousness, the passive none exclude, and you cannot the active if it be an essentiall requisite to the passive, remission followeth justification or just making (as you speak) a man cannot bee made just but by righteousness.

Your sixth is but an affirmation of expositors, without places the contrary is largely shewed. I suppose.

One Scripture more, whence the argument being more ridiculous, it shall be insisted on with more brevity.

You are a merry man that can laugh at Arguments brought from Gods word, all are ridiculous, this more with you. you laugh at all Protestant Divines, and truth it selfe. God may laugh at you in agone, when you shall stand and be found not in Christs righteousness, but, a weake faith.

3. Gal. 10. For its written cursed is every one that abideth not in all things which are written in the booke of the Law, and doe them.

The argument is given in thus.

If every one be cursed that abideth not, &c. then can no man be justified but remains accursed, who hath not the perfect obedience of Christ to the law imputed to him, because no man can

As 2

obtaine

obtaine such personall observation thereof.

You say, it deserves not an answer; and the man of the argument is confederate with Stapleton the Papist, at least in part: who maintaines against Calvin, that the righteousness of the law and the righteousness of faith, are not two, but one and the same righteousness.

I know not the man of the argument, neither yet reason of your slighting him or it.

2. Contedracy with Stapleton is a great matter, It seemeth in the man of this argument. Your contedracy with them out of your owne mouth must bee acknowledged a great crime.

3. The righteousness of the Law, which Christ in our stead as our surety performed for us; Active and passive, which latter *Parus* calleth obedience to the law, is all one with the righteousness of Faith, that which faith applyeth to our Justification.

Yet is he no contederate with Stapleton seeing righteousness of the law with him is, that which is inherent in us. Which hath no agreement with us, but rather with you, who establish faith and that instead of that of the Law; and what is it but a part of inherent righteousness, required by the law? You call it righteousness on 3. *Phil.* 9.

But lets heare your answer.

1. If there be no other way to dissolve the curse but Christs perfect fulfilling the law, wee a thousand times to the World: For 1. That there's none such hath beene proved. 2. If it were it would not dissolve the curse; it cannot bee but by the blood of Christ. He must be made a curse.

These are words, and so is your first Reason, and your second: For we exclude not Christs blood, that's obedience as the Apostle and *Parus* as before: and how can you exclude Christs Active obedience, which you confesse Essentiall to the blood to this effect dissolution of sin that it may be a sacrifice?

2. He that is fully discharged of non-continuance, is out of danger

danger of the curse; and it's consistent with the opinion opposed to ascribe perfect forgiveness to the passive obedience, without imputation of the active to that end that's pleaded a note to bring men of the curse but under the blessing, or promise doe this.

1. Christs sufferings are not in themselves a full discharge, they must be imputed.

2. They must have *concurring as an essentiall requisite*, Christs active obedience. if when they be imputed they take away the curse: did you never heare of this before: and y. dispute 1: to oft en?

Your telfe confesse, where ther's perfect forgiveness, that man is perfectly righteous; He say so too. That I require is that as you affirme it you shew us a cause. and tell us wherewithall.

We can when as we name the imputation of both as ther's righteounesse given us there is a cause.

And to when as you make the Active obedience an *essentiall requisite* to his sufferings thers a cause. You that deny it, deny the cause. But as wee have shewed before the imputation of both must be supposed in the same; her's pardon her's righteounesse her's no curse. her's a blessing and the causes: your telfe deny Christs death enough without that essentiall requisite: chew on this good Sir.

To omit that just making goeth before pardon as before: and the contrary were the *abomination* spoken of urged by our's to justify a wicked person.

3. *Imputation of a perfect fulfilling of the law from another cannot make him such, a continuer in the law who breakes it daily and leaves him under the Curse.*

All the imputation in the world of what's ever from whomsoever cannot make him that hath not continued to have continued in them.

This argument is a bloody and mercifull spirit bearing downe all before it to hell.

Imputation of Christs Active and Passive obedience which is our Tenet, maketh him a continuer in the

workes of the Law, notwithstanding the many things wherein all offend, in Gods account: those that hold the imputation of the Passive obedience alone doe so, or must grant no man living in Gods account a perfect fulfiller of the Law, or perfectly righteous, which yet you argue for; for it taketh away sinnes and that man is perfectly just as you teach.

Whenas therefore you say all the imputations under heaven, of whatsoever, from whomsoever can not; you oppose imputation of an others righteoutnesse or obedience simply, imputation of that which is passive of Christ also. And now let the Reader judge whose argument or tenet is a bloody one; for deny this imputation of Christs obedience, *ex concessis*, and all are as by nature, Children of wrath still, and under the curse. These are but words.

5. Ult. *The meaning is, every one that expecteth justification by the Law, the Curse will fall he vpon him. It's to be limited to the universality of them onely who depend on the Law for justification.*

1. I grant that every one that expecteth justification by the Law is accursed, by this Scripture; but this answereth not the Argument, which is that therefore to avoyd that curse there must be perfect obedience imputed by which we must be perfectly righteous, and avoyd the curse, we must have it to avoyd the Curse, either our own or anothers. its impossible by our own obedience, we must have it by anothers, and that cannot be but by imputation, and so might passe the rest as not to the matter.

2. It's a truth of those, but it must not be limited to them; if so, then onely justiciaries that looke to be justified by the Law perionally performed are under the curse, and not sinners simply (especially, which in the Church, and so under the Law) impenitent men though they hate that opinion are under the curse, by that place of Scripture.

Your

Your first Reason.

1. *What the Law speaketh, it speaketh to all that are under the Law, and no other, and those that expect it by faith are not under the Law, but under Grace, the curses concerne them not, against such is no Law, &c.*

1. This proveth not that those onely that will be justified by the Law, are under the curse; it's a truth of others who seeke it not that way, being yet under the Law, as all are that are not under Grace.

No man denyeth what you say of the believer in Jesus Christ, neither doth it prove your restriction, or limitation: Faith in Christ, applieth the righteousness of Christ, of which before, By which we are justified, and have no condemnation, and it establisheth the Law.

2. *Say you the context leadeth us to this limitation. 1. because the preceding words are, for as many as are of the works of the Law are under the Curse, for proove of which he alleadgeth this text. 2. It's proved by the 9 ver. those that are of faith are blessed with Abraham: these, not those that would be justified by the Law, which he proves because they were under the Curse. So that continuance, &c. is onely required of those either to avoid the Curse or obtaine a blessing; who seeke to be justified by the works of the Law, and not of those that believe and depend on Christ for justification.*

I grant as before, justitiaries accursed, onely believers blessed:

And to the 3. *the just to live by faith*: Is the curse therefore limited to justitiaries? No, but it's true of other sinners simply.

When as you conclude,

Therefore that justification which we have by faith in Christ cannot be said to be by a continuance in all things written in the Law to doe them, because it's nothing else but justification it selfe by the Law.

1. What agreement there is betweene this conclusion and

and what you tooke to prove, the limiting the curse to Justitiaries, I understand not.

2. I know none that defendeth that justification by faith is by our continuance in the Law to do it. Its by the righteousness of Christ his active and passive obedience, his dying for us and fulfilling the Law for us, or death with his obedience that essentiall requisite, in our Doctrine apprehended by faith, imputed by God, by which we avoyd the curse, and enjoy the blessing, as before.

SECT. 29. Where as it may be objected, may not a man be justified by faith and that Law, and be intitled to a righteousness of that Law by faith; you answer ver. 12. the Law is not of faith, he cannot fulfill the Law one waies or other by faith, it requires a personall observation, of which c. 8. 1 part. (and then tell us) that here's no Sanctuary for pretended imputation, but an high hand of heaven to overthrow it.

I need say no more then what I did immediatly before answer, we plead not for personall observation, more then you yet observation by another we urge; that others passive obedience with its essentiall requisite as you call it.

The former is not of faith this is the righteousness of faith, and professe in these words of our Homily, *Christ is the righteousness of all them that believe in him, hee for them paid the Ransome by his death, hee for them fulfilled the Law in his life; so that now in him and by him every true Christian man may be called a fulfiller of the Law, forasmuch as that which our infirmity lacked, Christs righteousness supplied.*

As for the place you referre the Reader to, he may finde it examined.

Some plead, Phil. 3 9. but we having elsewhere upon a diligent search found this Scripture looking a quite contrary way, &c.

1. The *Some*, are all Protestants against Papists:
2. you found it not but indeavoured to make it looke a cleane contrary way; but in vaine as on that place is shewed

shewed. See *Zanchini* on the place in the Margent.

And thus I have examined the Scriptures which you oppose. Let the Reader judge whether you are as good as your words and undertakings.

Arguments against faith in a proper sense propounded and answered.

1. Arg. That which impeacheth the truth or justice of God, can have no agreement with the truth.

But the imputation of faith in the sense declared ash so. Ergo.

The minor is proved, because if God should impute faith for righteousness he should account that to be so which is none.

The major is confessed an anynted truth, the minor is denied, and to the prooffe answer is made.

Thus was the plea of that fanatique Spirit *Swinkfeldius* as *Zanchie*: and the Councell of *Trent* as *Calvin* observeth, to prove that the word justification was not to be taken in a judiciall sense for absolution, but in a Physicall or Morall sense for constituting or making a man properly and compleatly just, and is the common argument of *Papists*, for justification by inherent grace: yet I conceive it very unjust to charge either with *Swinkfeldianisme* or *Popery*.

The plea is good as it's made by us, and made good out of the Learned in our vindication of *Mr. Walker*, and that by our Orthodox Divines.

What *Swinkfeldius* held I cannot finde though I have sought, and cannot speake to it, it's not in that place of my Booke.

quatenus per fidem apprehenditur et nobis imputatur.--- Merè aliena est justitia et tantum nostra per imputationem nam neque actione fidei nostræ justificamur; sed ea re tantum quæ per fidem apprehenditur, quæ est Christus cum sua obedientia justus censetur, et sic illud intelligo credidit Abraham et imputatum est illi ad justitiam, *Gen.* 15. 6. quid reputa. um? non actio qua sed id quod credidit: seu ut alii loquuntur, ipsa fides non nisi apprehendiatis sed objecti apprehensu respectu. Hæc vero est.--- Tum Christi ipsius obedientia qua pro nobis et legem implevit et mortuus est. 2 *Phil.* et 5 *Rom.* per hunc enim justus constituitur multi est credentes. Denique hæc justitia est Christus, id ipse factus pro nobis, obediens usque ad mortem, 1 *Cor.* 1. & 2 *Phil.* hæc denum est illa justitia de qua loquitur *Apostolus* quæ sola fide percipitur, non est igitur nostra propria sed aliena non nisi ex illa habetur id quæ manu fidei. 2 *Jare.* Et nisi per justitiam quæ est in Christo justus esse nemo potest nostra sola imputatione non ut opus, &c. sed ut justitiam Dei in se apprehensum habens justificat, sicut oculum non ut aurum sed vinum in se continens sitim extingit. Capite 5. concludit sicut per inobedientiam Adæ nobis nimirum imputam facti sumus omnes peccatores, sic per obedientiam Christi nempe per iter imputatam, nos qui in eum credimus justos constitui, &c. ubi textum proferret, 9 *Rom.* 29. 30. 10 *Rom.* 3. *Zan.* in lo. Hinc sequitur: neque actione fidei nostræ tantum vel justitia vel parte justitiæ nostræ justificari, in

In Christo; ampe infusus et incorporatus eog; habere non suam propriam justitiam, quæ videlicet ex lege est, id est operiam, sed justitiam Christi quæ per fidem habetur. Hi exuti propria. --Induuntur justitia aliena hoc est Christi qua vere justus factus, &c. ibid. Sola aliena vere, in conspectu Dei justificari possumus. --Est sua et percipimus contraversijs quæ inter nos sunt et Pontificios non postrema.

In Christo est, fide tantum a nobis apprehensa. --Opus habet. --Tam perfecta Christi justitia qua tanquam veste pretiosa illius labes conteguntur: justa illud, p. 21. beatiquorum, &c. 1 p. c. 6. Nempe Christi imputata qua sola vere in conspectu Dei justus reputamur.

Est nostra non alia ratione nisi tantum nostra per imputationem nam neque actione fidei nostræ justificamur; sed ea re tantum quæ per fidem apprehenditur, quæ est Christus cum sua obedientia justus censetur, et sic illud intelligo credidit Abraham et imputatum est illi ad justitiam, *Gen.* 15. 6. quid reputa. um? non actio qua sed id quod credidit: seu ut alii loquuntur, ipsa fides non nisi apprehendiatis sed objecti apprehensu respectu. Hæc vero est.--- Tum Christi ipsius obedientia qua pro nobis et legem implevit et mortuus est. 2 *Phil.* et 5 *Rom.* per hunc enim justus constituitur multi est credentes. Denique hæc justitia est Christus, id ipse factus pro nobis, obediens usque ad mortem, 1 *Cor.* 1. & 2 *Phil.* hæc denum est illa justitia de qua loquitur *Apostolus* quæ sola fide percipitur, non est igitur nostra propria sed aliena non nisi ex illa habetur id quæ manu fidei. 2 *Jare.* Et nisi per justitiam quæ est in Christo justus esse nemo potest nostra sola imputatione non ut opus, &c. sed ut justitiam Dei in se apprehensum habens justificat, sicut oculum non ut aurum sed vinum in se continens sitim extingit. Capite 5. concludit sicut per inobedientiam Adæ nobis nimirum imputam facti sumus omnes peccatores, sic per obedientiam Christi nempe per iter imputatam, nos qui in eum credimus justos constitui, &c. ubi textum proferret, 9 *Rom.* 29. 30. 10 *Rom.* 3. *Zan.* in lo. Hinc sequitur: neque actione fidei nostræ tantum vel justitia vel parte justitiæ nostræ justificari, in

For the ~~Papists~~ opinion of just making by inherent righteousness, and ours by what's imputed, they differ as opposed opinions, the question is of that which constituteth a man properly and compleatly just: we deny inherent righteousness, by the same argument faith, these are impleat and imperfect, ther's somewhat else that doth it, and ther's the perfect righteousness of Christ, here is a truth answering Gods account, see it at large before.

And methinks the word just making should not conforme us to them more then your selfe, who use the same often, as somewhere I have gathered and observed to you.

2. It doth not follow God should account thus for righteousness which is none... for faith is righteousness, in truth and propriety of speech.

It's not perfect righteousness, and therefore it's not enough that it be righteousness. it must be perfect, what maketh a man so in the sight of God, if God should pute that which is imperfect for this righteousness, Gods judgement shall not be according to truth. It shall be but inherent righteousness if you stand to that and what the Papists urge. You say,

3. You meane not Gods accounting such an act; a righteous act, much lesse that he esteemeth it a perfect observation of the Law. But that God looks on a believer, and intends to do us graciously as it were with a man perfectly righteous. Of this further. c. 19. 1 par. sect. 6. & 7.

1. I answer that which is imputed is not onely righteousness, but exact conformity to Gods Law, such doing such suffering.

2. I adde, When God looketh on a believer so, and dealeth so, it's not with respect to faith, but that perfect obedience of Christ, which faith apprehendeth. it's in his beloved, in him I am well pleased, faith is but the applying instrument.

3. That's not all, it constituteth righteous, holy, unrep-
provable

prevailing, unblamable, in Gods sight; a believer is so though not inherently, in and by the imputed righteousness of Christ, as Christ himselfe, because with his righteousness, which faith in a proper sense doth not, and therefore.

4. *Best witness, 1. God accounts them righteous or perfectly just, who have forgiveness of sinnes, and are not so in exactness of speech.*

I grant it, we are not so in our selves, yet in exactness of speech are so in Christ: It's certaine from forgiveness of sinnes, which is a consequent of righteousness imputed, yea of justification: those doe not exclude Christs righteousness, nor imputation: but suppose it; and so doth Mr. Gataker, of the passive obedience; and you must do so if you will not hold with Socinus, and if you hold the imputation thereof, what's essentially requisite, cannot be excluded.

But what's all this to your faiths imputation in a proper sense, all hold it relatively taking in the object, as before.

Object, 2. If faith in such a sense should be imputed for righteousness, then should justification be by works or somewhat in our selves: But the Scriptures reject Works and all things in our selves. Ergo You answer.

1. *Either by works and somewhat also in our selves is meant the merit of works, or else by way of simple performance. In the former the Proposition is false, and consequence denied; faith may be imputed in the declared sense, and yet not by merit: If in the latter sense so the minor is false, for the Scriptures reject both, where every thing that may goe under the name of works, or that may be done by us from having to do in the matter of justification, God attributeth justification to faith which he calleth works, 6 Joh. this is the works, &c. thus Writers call faith a worke.*

2. That you oppose is the imputation of Christs righteousness as the formall cause of justification, you deny Christs righteousness the materiall, and it imputed the formall cause; You establish faith. Our argu-

ment is, if by faith, then by a work or somewhat in our selves; when you deny the consequence, if it be taken by it's merit.

I answer, that which justifieth as matter or forme, must have worth and merit, so hath Christs righteousness, and therefore we pick on it, otherwise it could not be the matter or formall cause though imputed, and we know works cannot merit, when all is done we are unprofitable servants: So your selfe, 1 *Treat. p. 191.* And therefore also we may reject faith in a proper sense because it's not of worth and value, it cannot justify formally. In the latter sense the Scripture rejecteth works yea faith as a worke as the matter or forme. *Paul will be found not having his own righteousness, not faith, the place it hath is onely as an instrument, receiving that by which we are justified; as an hand by which we receive riches by which we are rich, as a golden Cup, Non ut aurum sed vinum in se continens sitim extinguit,* as Mr. Zanchy but now, in regard of the object, that which is proper to the righteousness of Christ is given by you to faith, and it excludeth Christ as you defend it, the Argument is strong against you.

3. *Obiect.* Imputation of faith for righteousness in that sense makes justification not of Grace. To this you answer,

I deny the minor, there's an entire consistence between faith and Grace, 2 Ephel. 8. Rom. 3. 24. it's purposely required, 4 Rom. 16. It's free because nothing is required but a receiving, believing is nothing else but a receiving that righteousness the justification which God giveth us with his Sonne, 1 Joh. 12. So that ther's no prejudice to grace.

1. It's a good argument.

2. Though what you say be good and true of faith as an instrument receiving the righteousness or justification which God giveth by Christ his Son, in which speech the waight of justification is put on what is received, the righteousness of Gods Sonne, which is
our

our expresseure against Papists, wherein Christs righteousness is allowed the matter and meritorious cause, and it's application or imputation the forme, where it's given faith as the instrumentall cause onely, but to the object to be that by which we are made just.

3. Yet this answer will not serve you, if you remember the question; if you consider faith is not in conjunction, but opposition to Christs righteousness, and in a proper sense, that of an instrument is relative, and so is receiving, you exclude Christs obedience, the object, deny a figurative sense, thus I affirme it a worke, and righteousness in its selfe, a mans own, I deny it, subordinate to grace or Christ, but in opposition.

4. *Argu.* Faiths imputation for righteousness in this sense is an occasion of boasting unto the flesh.

This you deny.

Because its by Gods gift, 2 Eph. 8 its what hee receiveth, and if why boastest thou thy selfe, no man hath just cause.

The minor is truth:

That's no cause of deniall because it is received, therefore it's not an occasion to the flesh: It's true, ther's no true cause, yet the flesh will take it, and it's an occasion given it. The Pharise gloried in what he did, and looked to be justified by it, and yet he knew he received it, and therefore *thanked God*, they that urged works of righteousness with faith and Christ and Grace, yet still gloried. The Apostle therefore will be found *not having his own righteousness, and will have that of faith*, Christs; this excludeth boasting not faith which is held all one with doe this, and which is set in opposition, as by you and not the righteousness of Christ.

2. *Suppose the act of believing were from a mans selfe, yet he hath no cause of boasting, because the weight of glory given it, and consequents, are not given it for its worth, but by Gods good pleasure.*

As a man to whom a King for taking a pinne from his slaves should be made honourable, and its were ridiculous hee should

bragge. This is the case of faith, though a believer hath given him forgiveness, righte and rule to heaven, its no ground of boasting.

When God chooseth weak and foolish things, occasion of boasting is put off, had men fulfilled the Law, there were cause, because they had done it out of themselves, abilities essential to nature, which are not in faith, or the act of believing.

1. The act of believing is a mans own, when a man lives by faith its by his own faith, though God giveth him ability thereunto.

2. Its an act of obedience and righteousness as you say, and the Scripture saith. Paul would be found, not having his own righteousness, and not of works of righteousness which we have done.

3. Papists may answer so of charity, &c.

4. So long though there be not cause ther's occasion for the flesh, the flesh may, will and doth take it.

That its not given for its worth but Gods pleasure is not enough. Gods pleasure is onely in Christ, in whom onely is worth, which you exclude as an encumbrance to it, in the very question, and not the righteousness of Christ: had faith its place of an instrument (the good pleasure of God being in Christ) taking in the object it were somewhat: your proper sense indureth it not: The King that doth it for a pin, is not every way free, we deny a pins-worth in faith: a pins-worth and a pounds-worth differ not in kind but degree: a faith in this similitude is worthy, though it be never so little.

Receiving, giving pardon and heaven to Gods Grace in and for Christs righteousness are excluders of boasting, nothing that excludes that righteousness of Christ establisheth Free grace.

5. If faith in a proper sense be imputed for righteousness then are we justified by that which is imperfect, what needeth a justification.

You say, you have met with such an one, and answer,

7. The words import, either we are justified without the con-

concurres of any thing that is perfect; or what, somewhat which is comparatively weak and imperfect; nor, sometimes, concurres, and contributes thereto. But if you say, that if faith be imputed, there's nothing perfect required, it supposeth more things than one; Christs perfect atonement; for *sen*, which if it had not been there had been no place for the imputation of faith. &c. upon this it is that God imputes our faith to us.

If faith be imputed, we are justified by that which is imperfect, is as cleere as the Sun.

When you say it opposeth Christs atonement,

1. The effect you give it is not that by his sufferings imputed by God and applied by faith we should be justified, which is all one with our tenet; if it be taken with what you call an *essentiall requisite*, active obedience.

2. Nay you make Christs merit to be faiths imputation which is the *Socinian* and *Arminian* tenet.

3. And do what you can it's but imperfect and cannot justify otherwite then as an instrument applying the object, Christs active and passive righteousness, to what followeth.

If in the latter sense, that somewhat that is weak and imperfect may sometimes concur and conduce to justification, so the proposition is granted and the minor goes to wracke, for that faith and the Minister by whom, are weak and imperfect, both which concur, ministerially and instrumentally we may be justified by what is weak.

Our question is about what we are formally just before God or justified, whether imputation of faith in a proper sense or the righteousness of Christ.

When we assert the latter to be that by which we are formally just before God. we deny it by faith in a proper sense: That which God imputeth to righteousness must be perfect, it cannot constitute us perfectly righteous else, faith in a proper sense is imperfect therefore it cannot; take faith now for an instrument in a relative

lative sense as we doe. It's true how weake soever, because it layeth hold of and applicth what is perfect, but in a proper sense, denying what's figurative, and opposed to the imputation of Christs righteousnesse, it cannot be so.

It's one thing to be ministeriall and instrumentall, an other to be the materiall and formall cause, so much as you take from perfection of those yea from merit and worth, so much you take from the perfection of our righteousnesse, no effect can exceed the cause of it.

6. Argu. *Some have opposed the imputation of faith we plead for, seeing God should rather receive a righteousnesse from us then we from him. But in justification God receives not a righteousnesse from us, but we from him.*

The major followes not, that God should receive from us or not we from God. 1. Because faith is not a righteousnesse properly, but that God by the meanes thereof, and tender of it looks on us as righteous, not as made meritoriously or formally righteous by it, but as having performed the condition to which the promise is made of making us righteous, meritoriously by the sufferings of his Sonne, and formally by remission.

Whose reason this is I know not: but if faith be imputed, &c. we receive not from God a righteousnesse, but God from us, by the tender thereof say you God lookes on us as righteous.

To the Reason, 1. Faith in a proper sense, is properly a righteousnesse, that which is called inherent. *It may both with truth and propriety of speech be called and counted a righteousnesse, yea the smallest degree, so you, p. 176.* on tender of this that followeth, so that we still receive not.

2. That which is excluded is denied, that whereby we are formally justified, and therefore that which is asserted, faith in a proper sense should be by opposition the formall cause; that its a meanes in our sense is not questioned, and that which maketh us formally must be

be as righteousness so, having worth.

3. Faith when as it's a condition is not to be understood in a proper sense and in opposition to the righteousness of Christ, but a relative sense taking that in, for that received and applied is the condition, and by it are we (as meritorius and formall) made just, that righteousness consists in the sufferings of Gods Son as you, not excluding Christs active obedience that essentiall requisite, to make it meritorious, thus it receiveth from the Lord, excluding this, it receiveth not but tendreth to him remission of sins is a consequent of justification, and therefore cannot be the formall cause.

2. *If faith were righteousness, it follows not, that God receives from us a righteousness, we rather receive faith from God for our justification.*

Our receiving faith from God, hindreth not that on our tender and his receiving it, God receives righteousness from us to our justification, which is denied.

3. *Our imputation of faith supposeth a righteousness given unto men and received from God in justification, because it could not be truly said that God doth impute faith for righteousness, unto any man except hee should make him righteous upon believing. Now as it is impossible that a man should be made righteous without a righteousness in one kinde or other, so it's impossible that righteousness, whereby a man is made righteous in justification, should be given him from any but God; and this is forgiveness of sinnes.*

If imputation of faith supposeth a righteousness given whereby man is made just in justification, then God in justification giveth a righteousness whereby and without which it's impossible that a man should be made just; and this must needs be that which formally justifieth; your words they are, I subscribe; the question will be what it is? either faith that's imputed, or remission of sinnes, or Christs righteousness active and passive.

Faith is not that, 1. faith supposeth this, 2. Indeed

*Whom cause ap-
plicanti tribuitur
quod proprie et
immediate perti-
net ad rem appli-
catam, at Dr.
Daveno, p. 371.
explains that
place, Rom. 4. 5.
quia fides apprehendit et applicat
nobis Christi ju-
sticiam, id fidei
ipsi tribuitur
quod reipse Chris-
to Debetur.*

Zanchius. neq;

*actione fidei nostræ justificamur sed ea re tantum, quæ per fidem apprehenditur, quæ est Christus cum
sua obedientia iusti censetur et sic illud intelligo credidit Abraham, &c. quid reputatum? non actio
quæ sed id quod credidit, sive ut alij loquuntur, ipsa fides non sui apprehendens, sed objecti apprehen-*
tionem respectu, so Zanchius on Philp. 3.

its that by which this is received, be it either righteousness or remission of sinnes. 3. It is not perfect righteousness. Remission of sinnes cannot be it, for though we receive it by faith, yet 1. it's but a consequent of justification as before. And 2. Its no way righteousness, it hath not the definition of it, and therefore cannot possibly be that which maketh righteous; the truth then is, that it's the righteousness of Christ, by it the word saith, *we are justified righteous* as the word sheweth, God *imputeth righteousness*. Faith taking in this object by a Metalepsis, is granted imputed.

The difference will be then what righteousness, passive, or both active and passive; and thus this controversy being an other commeth in. I hold both and so must you, when the Active is an *essential requisite to the passives meritoriousness*. Let these particulars be considered and they will notably tend to the streighting this Controversie.

What you further say you have answered, in that to Mr. *Walkers* are examined, and what you say in defence of your selfe not to be an *Arminian* and *Socinian* in this point, and the weakness of the charge that is laid on the contrary opinion, we have examined what is charged on the active obedience of Christ by *Param* and *Piscator*, c. 2. sect. 8. conclus. 7. where Mr. *Gataker* is also mentioned, whither I remit the Reader and your selfe.

When you inferre, Impartiall men judging between both parts, would cleerly see to set the Saddle of *Arminianisme* and *Socinianisme* on Our opinion as the right Horse. I intreat Judgement and desire no favour Sir, Mr. *Gataker* accused by *Lucius* of that crime, denyed it on this ground he held the imputation of the passive

five obedience of Christ, *justitia imputata quam a Christo habemus* justifi-
cari nos cum ipso contra Socinum ex aquo agnos-
cimus. lect. 84. sect. alter. p. 8. n. 36. In that name
himselfe and *Piscator* are free, Mr. *Wotton* and you his
Scholler are left in the lurch, and *Param* is free, between
whom and us though there be controversie, whether
onely the Active and passive or both are imputed, to
which you have stolne for shelter of you in your opini-
on of the *To credere*, yet I suppose, *Piscator*, *Param* and
Mr. *Gataker* abominate your imputation of faith in a
proper sense, denying a metonymicke sense. I am sure
Param telleth *Beſarmine* denying the metonimick sense,
he did not so much oppose *Luther* in it, as blasphemate
the Holy Ghost. of which before.

And I must tell you It's before the Reader to Judge
how you have cleared your selfe of agreement in this,
not onely with *Arminius* and *Socinus*, but with the Pa-
pists. In this you have a common purse, and it's a point
of faith as you call it. And those not as points in which
Papists and we agree. but such as are defended by Pa-
pists, against the Reformed Churches, and controver-
ted. Neither have we assailed you meerly, with words
but Scriptures also and Reasons. Neither are they
calculated for the meridian of Women and Childrens
temper alone. we profess no speciall skill in that, but
for men of understanding, let them judge of them, and
the Lord give true understanding.

Justitia imputat
quam a Christo
habemus, justifi-
cari nos cum ipsa
contra Socinum
ex aquo agnosci-
mus, p. 84. sect.
8. n. 36.

CHAP. VII.

Our Arguments are proposed (as you say) and you desire acceptation of Answers elsewhere given without repetition.

Your intreaty is mine own, let all be considered together.

1 *Argu.* If there be no standing in Judgement before God except we be indued with perfect righteousness, then must the righteousness of Christ be imputed to us in our justification.

But there is no standing for us, &c.

I deny the consequence, there may be no standing in judgement before God, and yet the righteousness of Christ, in the sense controverted not be imputed. Remission of sinnes purchased by the death of Christ is sa, as in the 5. first conclusions, p. 3. & 4. For our Divines as Calvin finde sufficient strength for confidence in the death of Christ alone.

1. The righteousness of Christ asserted by us is his active and passive obedience, what weakness is it then for you to assert his passive obedience by way of opposition unto us, and to deny imputation thereof. And I appeal to the Reader how you can exclude the active obedience of Christ, and separate it from the passive, which you assert the purchaser of pardon, when as your selfe call that active obedience an essentiall requisite to constitute the passive obedience meritorious.

Calvin doth not exclude the imputation of Christs active obedience to the Law from Christs death; I appeal to what's answered before out of him.

2. Remission of sinnes is no righteousness, neither is it to be confounded as if it were the same with Christs death,

death, they are cause and effect: remission indeed is a consequent of Justification; let the Reader observe the Reference.

2. *Arg.* He that is justified by an others righteousness must be justified by Christs imputed, for no other righteousness is fit.

But every man that is justified is justified by the righteousness of an other, and not his own.

1. *I deny the Major, a man may be justified by the righteousness of another, and yet no necessary of Christs active obedience (of which onely the question is) to be imputed to him, the passive obedience of Christ: by merit of which communicated in free pardon without further righteousness derived upon them in a way of imputation or however, of which see 4. or 5. Concluf. p. 3. 6. 7.*

I answer, by the righteousness of Christ we meane active and passive, and I never read of one that held the active alone, you do but fight with a shadow.

2. And shewed but now, that you putting the passive, cannot exclude the active, the passive without that is not meritorious and that the imputation of both are necessary to justification, of which pardon is a consequent.

Your communicated and our imputed are one with us and with you, or else with Mr. ~~Worran~~ and ~~Seaman~~ you deny imputation of Christs passive obedience, in which you are deserted even by Mr Gantaker. &c.

To the Minor, by distinction, a man may be said to be justified by the righteousness of another and not his own: Either 1. by way of merit, or 2. by way of forme, whosoever is justified by the righteousness of another and not his own, is justified by the merit of the righteousness of another and not his own.

In the latter sense it's altogether untrue, for his righteousness wherewith a man is formally justified is alwaies his own by donation and possession and not anothers, except onely in respect of procuring Christ, or collation, and Gods Graces: Remission of sinnes wherby a believer is formally (as often) is a mans own in such a sense as repentance or faith.

Every man that's justified, is justified by the righteousness of an other, and not his own, the distinction is Saint *Pauls*, 1 *Philip*. 3. and answer, that that which doth formally justify is also meritorious, it cannot justify applied, that hath not worth and merit in it, as ours truly teach.

Christs righteousness we grant as the materiall to the meritorious cause, and it imputed that which supplieth the place of a forme. So nothing that is our own (inherent suppose) is or can be.

Righteousness may be said to be his own, and man formally justified either inherently as Faith, Hope, and Charity, which are not only given but by way of infusion, and so inhere onely in those to whom it's given, or else by imputation, so as the sinne inhering in such as believe is Christs, layd on him as in the Type; and so is the righteousness which is in him subjectively, is ours given by God, and received by us, this also is given by God, ours by his donation and possession as Christ is, who dwelling in us by faith is the subject of it.

Now by formally you may know (and do acknowledge somewhere I remember) we meane not inherently, that's the Popish forme of Justification which we oppose; this is so our own as it is not anothers, so is my Faith, and Hope and Charity.

And you shall never prove that we are justified by that which is so our own and no others.

That we are justified by, is Christs inherently or subjectively only, though ours by donation and possession, not subjectively further then as Christ in whom it is dwelleth in us, by his Spirit and faith. it's his and ours as he is *the Lord our righteousness made unto us righteousness*.

Remission of sinnes, though ours by Christs procurement and Gods donation received by faith, is no righteousness, as hath been answered and proved, and being

ing a consequent of Justification as hath been answered and proved, can never formally justify. It cannot be before and after justification, neither doth it inhere in man as Faith and Hope, nor can it therefore be so our own, as they are.

The Argument you may read in *Chamier, de justit.*

6 17.

Iustificatio per alienam justitiam, est imputativa. At nostra justificatio est per alienam in justitiam. which he proveth and defendeth against *Papists*, *ibid.*

3. *Argum.* If believers have a true and reall communion with Christ, then is his righteousness theirs by imputation. But the former is certaine, *therefore.*

1. *The proposition wants truth, because a true and reall communion with Christ may stand without his active obedience being made theirs by imputation,* see *G. 10. sect. 4. & 5.* of the former par. c. 2. p. 9. & 10. of this 2. par.

The question is what maketh man righteous; we asser the active and passive obedience of Christ imputed or given us, and applied by faith: we adde this is done by reall Communion, for so our finnes are counted actually to him, and his righteousness to us. It becometh ours for making us just. To your exception, Communion is denied where his active obedience is not made ours. It's a demonstration, Communion is the cause, Christs active obedience it's being, ours the effect, it's like that of the Apostle; *as many of us as are Baptized into Christ, are Baptized into his death.* 6. Rom. 3. the difference is, his death is named, and not his active obedience: It's not excluded more then his Resurrection; and if it *infloweth and consurreth; be an essentiall requisite,* to the efficacy of his death. With what face can you granting the one, deny the other? Imputation then is the business: but imputation of Christs passive obedience is granted to us by *Piscator, Pareau,* and *Mr. Gataker*, we are altogether here against *Socius* and *Mr. Wotton*, and you being Judge, *the essentiall requisite cannot be*

be left out. Imputation is nothing else but that act of God whereby he applieth that to us that believe, be not offended with those that speake thus with Saint Paul 4. Ro. 6. 11. who as he saith, by the obedience of Christ we are made righteous, c. 5. saith, when God justifieth *be imputed righteousness.* Let the Reader see your places examined.

And Sir, if the feet be sinnefull, they need righteousness, and if they are made righteousness (not having of their own else) it must be by the righteousness of the head, communicated or applied to the same. Once the Apostle saith, *we are compleat in him who is the head,* 2 Col. where we see it a truth of the body and by Communion.

2. *It want reason, it hath neither colour nor shew of truth in it, that the union and Communion which believers have with Christ, should of necessity imply or draw with it the appropriation of his active obedience by way of imputation, at least such an one, as is the golden Apple, &c. that is so that it become thence formall righteousness, either in whole or in part, for what difference can be assigned out of that union and Communion which interceeds between Christ and a believer; why rather the active obedience or righteousness of Christ than the wisdom or power or glory of Christ should be made the believers by imputation.*

The question is of justifying, that it may be done, there must be righteousness, the Scripture saith, that by Christs obedience we shall be constituted righteous, and the Scripture doth tell us of imputation therof. So is Christ made unto us, of God righteousness. The wisdom, power, glory of Christ, though they have place in my Justification, &c. yet do not as his righteousness make me just, and the Scripture which teaching imputation of righteousness, mentioneth neither the imputation of his wisdom, power or glory, we are wise according to what is written.

5 *Arg.* If there be no other end reason or necessity why

why Christ should fulfill the Law, but onely that his obedience therunto might be imputed unto us for righteousness in our justification. Then is not the imputation thereof to be denied.

But no other end reason, or necessity can be given.
But.

The minor Proposition is unsound, there are other ends. 1. To give Authority to his Doctrine, he did what he taught. 2. To God's glory, therefore he did it as a debtor with all mankind, and as mediator to that Law. 3. For exemplariness, 5 Eph. 2. 4. to draw men to imitation. 5. It kept him in Gods favour, 15. Joh. 10. 6. It's of absolute necessity to fit the Sacrifice to the Altar, &c. which is largely argued, so that there's no necessity at all of having recourse to the pretended imputation, and dispute against such as say the bare union of the natures is sufficiently qualificative. 7. It qualifyeth him eternally to his Priesthood. 8. His own contentment. 4 Joh. 34. Therefore the Argument from the uselesse of it otherwise is weaker. Passing with deniall that he did the Law as a debtor for himself, and that which I might say else that the holynesse, &c. of Christ is a necessary result of union of both natures.

Answer, I know none that urge this argument, and that there was no other end. Neither is it needfull: whenas you presse all these, it followeth not that our justification was not an end: and that this was an end with the rest, that necessary concurrence which you here plead, and calling it an essentiall requisite to Christs sufferings for justification, sheweth it, which inflowing, and concurring produceth the effect by imputation, or application. Gods imputing it to us, and our applying it by Faith. That this was his end is evident, where it is said, that by the righteousness of one many shall be made righteous, which it never attaineth, but by imputation or application.

5. *Argu.* Because we are debtors to the Law in punishment and perfect obedience also; otherwise our sinning against the Law should exempt and privilege

us from subjection to the Law.

This minor I name because the major hath nothing said to it, and you say,

It laboureth of ambiguity, when it saith, we are debtors to the Law in perfection of obedience, as well as in matter of punishment, it may be true and false. If the meaning be believers are debtors to the Law in perfection of obedience to justification it's utterly false, there's no need to depend on it. It's freely by blood, 5. Rom. 9 Neither are they debtors in regard of punishment, Christ having born it.

If true, unbelievers are debtors in both respects, if they mean to be justified, otherwise then by Christ, because there's no third way, he must keepe the whole himselfe.

Unbelievers as you say are debtors in both, to do and suffer to justification. Very well, their surety then must pay their debt, if he will be their justifier he must suffer he must fulfill the Law.

Put Christ doing and suffering, and man a believer. I yeeld he is not bound to do, to live, he was before faith, by faith, being a partaker of the satisfaction of Christ.

God accounting the same unto him, it's as if hee had satisfied, his surety hath don it, he then is acquitted, freed from death, freed from strict rigorous performance of the Law to justification, from personall obedience, this is what we say.

When we speake of Christs blood, it's our minde. But you must not exclude his active obedience, that fulfilling of the Law (which is *eterna lex* and *eterna obligationis*) to life, (being my debt: and where is the merit of that blood if it be without Christs obedience to the Law, which you call *it's essentiall requisite to our life?*)

2. You have our meaning, our question is to justification: and though obedience by sanctification as gratitude be granted by us a debt, yea and in order of nature in some degree before justification as conditioning faith, and qualifying the person to the promise, we intend it not in this question, what you say in the 3. place.

3. *We are not privileged from keeping the Law no not in respect of justification because we have transgressed it, but are 1. incapable of such keeping, whether personally or by imputation, which may amount to justification. 2. and that the release we have from such observation to justification accrue to us by justification, by Christs death for us. Rom. 7. 4.*

1. If transgressors are not privileged from that obedience in respect of justification, It's their debt still, and must be satisfied.

2. Though we are incapable of observation, such as amounteth to justification, & exemption from punishment, whether personall or imputed, by the death of Christ, whence we have freedome from punishment; yet death being not all, it's insufficient to satisfy; and where there is an impossibility of what is personall, imputation is necessary; both are our debt, our sureties satisfaction is of both, and your selfe grant, Christs death insufficient without the concurrence of his active obedience, as an *essencially requisite*; you cannot exclude it, ther's hope you may come over, you must or eat your own grant. You say,

4. *God never required of any man but onely Christ exact obedience to the Law and subjection to punishment due, conjunctim, but divisive onely, the Law saith, do this and live, and he is not threatened that fulfilleth it, punishment is on supposition of sinne.*

You grant God required both of Christ together, why? but because hee was our surety, and both our debt, to our freedome from punishment and life, both were necessary, therefore required of him, therefore hee tooke our nature and obeyed to death.

2d. A sinner we speake of, and he is a debtor of both, he oweth subjection to punishment for sinnes simply, for his inability to obey. He oweth obedience to life, Gods Law is a Minister of death to such and promiseth not life but to doing, it concerneth Christ because of us; us as principalls, him as our suretie. Your selfe said but now.

It's true, those that believe not in Christ, may be said in this sense to be debtors to the Law, as well in matter of perfect obedience as of punishment if they means to be justified and escape punishment otherwise then by Christ, p. 209.

Then both are required, conjunction of them, as well as their surety, and therefore of their surety.

You adde,

5. In case a man hath sinned and suffered (by himselfe or other for him) he is no further a debtor to the Law in point of justification, because the penaltie is of equall consideration to the Law, to absolute conformity. So that as no man is or ever was or can be bound to fulfill the Law twice for his justification. So there's no reason that he that hath suffered to the full, the penalty of the Law, which suffering is every way as satisfactory to the Law as exactest obedience, and of one and the same consideration, it's to require a double satisfaction.

1. In point of justification life is inoulded, and in case a man suffers by himselfe or another, bare suffering is not equivalent to exact obedience, towards attainment of his life, it's scene in the Divell and damned, who suffer for themselves, they are farre from justification or life. Hee fulfilleth not the Law once to life, who onely suffereth and doth not.

So that we being unable, it being impossible to us to fulfill the Law, either way to life; you see an absolute necessity of Christ our sureties doing and suffering to our life; to omit the insufficiency of either without the other. You can never escape this Argument.

6. *Argu.* But there neither can be any justification without a perfect righteousness, nor any such righteousness found but onely the righteousness of Christ performed to the Law. To this as guilty and weak you answer

1. Though it be true that justification cannot take place without a perfect righteousness it being nothing else but a making a man perfectly righteous, yet such a state of all as Christ performed to the Morall Law determinately, is not of any absolute necessity.

necessity therein; so, for if the Law were justified by Christ's righteousness, the Ceremonial Law also must be included, as before, 1 Tr. c. 18. p. 3.

1. I take what is granted; and that there's no justification without perfect righteousness, it's of good use; it's our minor proposition in part.

2. I know none limiting Christ's obedience to the Morall Law, it was to whatsoever, though that was a perfect rule of life, and as for the Ceremonial Law it was reducible to the 2 Commandment, as God's manner of Worship, so that this *aliquid* is not against what we urge; see the place wherunto you referre.

2. It's not absolutely true, there's no perfect righteousness to be found but only that of Christ; there is an absolute and complete righteousness in the Law as Christ's, and it's more probable that God furnisheth them out of the Law it self for Christ's sake, then that he should impute Christ's to them. See c. 2. sect. 5. & c. 5. sect. 3. 2 par. You mean remission of sinnes.

1. Remission is no righteousness. 2. It's not in the Law. 3. Such as have it are not furnished out of the Law with it, see the places examined.

3. Perfect righteousness wherin justification consisteth, and wherewith men are made formally just, is nothing else but remission of sinnes, as in 2. & 4. c. of this part. & c. 5. sect. 5. 1 par. & c. 4. sect. 28. of this latter, and that Calvin excludes not only Regeneration but all other things whatsoever, and that others bring horrid blasphemy on his head.

This third is the same with the second many times urged, and answered. See the places I appeale.

SECT. 16. It is so seeing it is equivalent to, and virtually contains the most absolute obedience to the Law, as hath been demonstrated, c. 2. p. 4. 2 par.

See it there answered.

2. It may bear the name of righteousness, and that which is complete, because it hath the privilege of Christ's righteousness, as elsewhere,

There it's answered, so faith should be perfect righteousness, and charity in it's place, it hath the promises of priviledges, and that's enough as your selfe though it hath not the nature and essence of a perfect righteousness, what if it hath the name so long as it hath not the essence? but it hath not the name neither will similitude serve the turne, as there is shewed.

This Argument doth not complaine but glory in hath no satisfaction, seeing there's no other righteousness.

7 *Argu.* Do this and live is an everlasting rule, therefore the active obedience of Christ must be imputed to Justification.

This is a truth, you answer.

I grant it an everlasting Rule, he that doth it shall live, but this is not to purpose, it's without the force of an Argument, because whosoever abideth, &c. shall live whether the righteousness of Christ be imputed yea or no. I deny it either is, ever was, or will be, a perpetuall rule for men to be justified by, and that he onely that doth this can be said to be justified, for God hath alwaies had an other, believe this and live, see c. 4. 1 par. and answer to Gal. 3. 10. c. 5. 2. par.

If this be an everlasting truth, hee that doth this shall live, that is perfectly fulfill the Law, it's as everlasting that he that doth it not shall never live.

None can do and live without the imputation of Christs righteousness.

This I finde Mr. Perkins his Argument, *That very thing that must be our righteousness before God must satisfy the Justice of the Law which saith, do this and live. Now there is noth we can satisfy the Justice of the Law but the righteousness or obedience of Christ for us.* See it in Mr. Watsons defence, p. 170.

If it be a rule of life everlasting, it is of justification, and must be answered as debt by our selves or surty.

2. God hath not alwaies had that believe and live, or else God required faith in Christ of Adam in innocency expressly,

expressely, and God did never require do this and live. Or else they are both one.

3. Believing to life is believing in the Lord Jesus, applying his perfect doings and sufferings, it's an instrument or hand taking in Christs righteousness, not opposed to it, or excluding of the object, so all as before, and let the Reader see your former deeds this way in those places examined.

8. Arg. That righteousness which God accepteth in our behalfe is the righteousness imputed to us in justification. But the righteousness of Christ is that which God accepteth on our behalfe.

You deny the Major and distinguish on the Minor. The reason of the first is because God may, and doth accept for us which he needs not impute, as the praier of Abraham for Isaac.

So these for whom Christs sufferings were accepted, receive不可言喻 benefits by them, yet it followeth not God looks on them as if they had personally indured, which is the imputation specially opposed in this Treatise, but because they be the sufferings of his Sonne.

1. The proposition is firme, that he accepteth to justification is righteousness imputed.

2. God accepteth not *Abrahams* praier to *Ismaels* justification, or the justification of any other. Perfect righteousness doth it, God accepteth no other, and there's no way else to have it but Gods imputation.

3. Those for whom God accepteth Christs death, have Christs death imputed to them to justification and are looked on as men that have satisfied, not by their own personall sufferings, but those of his Sonne our surety.

2. *To the Minor, If by obedience is meant that he performed to the Common Law considered a part from that he performed to the Law of a Mediator. It's false, for God did not accept that ant those termes to justifie us with it or for it, as hath been ten times said and proved.*

If you mean his passive obedience, so it may be granted, but then it will be a parallogisme with 4. terms.

1. We mean Christs active and Passive obedience as hath been told you twenty times, and this we contend due in Christ as a surety by the Law of mediation.

We say what he did to the Morall Law was our debt, which our surety must pay, that we may live, it's part of his obedience by which we are made righteous.

When you grant it of his sufferings, how can you exclude his obedience to the Morall Law, teaching the world that that obedience was an *essentiull requisite* to the benefit of justification; and it's no parallogisme.

2. Arg. If Christ were a publique person standing in the place of all those that should believe in him, then all he did and suffered are reputed as done and suffered by these, and imputed to them. But Christ was &c.

3. *The Major is weak and untrue, his standing in the place of believers is no ground that all that he did and suffered are looked on as done and suffered by them, as his incarnation, birth, circumcision, subjection to Joseph, &c. Redemption of the World, why should a believing Gentile be looked on as one circumcised, what advantage have I to be looked on in Christ as one that was subject to Joseph, how should I feare and tremble to conceive that God should look on me as having redeemed the world over of the greatest all Christ did.*

This argument is put in publique words not proper to disgrace it, whose it is, as layd down I know not, but thinke it your own.

I would put it, That which Christ did and suffered as the surety of believers in their stead, which they were debtors to God; that's looked on as done and suffered by them, their's by imputation, the Scripture sheweth him our surety: this is our Churches language, and it is *Dr. Davanants* Arg.

Qui sponsor pro nobis factus est atque totius nostri debiti solutionem in se suscepit, illius obedientia atque iustitia nobis imputatur, et imputata valet etque ac si propria et nobis inherens fuisset. See p. 370.

Christum autem ordinatum et acceptatum a deo pro sponse non est ostenditur Apostolus. 7 He. circumcision, subjection to Joseph, &c. Redemption of the

21. At Christus nostro nomine non modo subivit per passionem crucis sed etiam impletiorem Legis. Quando igitur in i. s. v. co. 1. atque debitum Legis a me exigitur, ostendo fide iustorem meum hoc debitum exolvisse, atque proinde me liberatum esse atque Chirographum illud quo obligatus tenebar, deletum esse et abrogatum. 2 Col. 1. 4.

Atque sic Christi iustitia mihi prodest ad justificationem perinde ac si in me reperta et a me prestata fuisset, atque hoc est supplere vocem causæ formalis, unde completi dicimur in Christo non in nobis, ver. 10. Argument 7.

Had you taken our Arguments as layd downe and urged but this Doctors, it would have been somewhat: such hungry laying them down as is found in you, leaveth out their hart, and is not ingenuous.

And here we may see how what you object would vanish, redemption of the world was none of my debt. It's enough that in him I have redemption.

2. *It hath been demonstrated that it's not truch to say the sufferings of Christ are looked on as mine, it may be said hee suffered in my stead, we cannot be said to be punished for the same finnes in and with Christ for which we have remission in his death, as Dr. Willet.*

1. Your demonstrations (as you love to speake) are all examined, and that in it's place.

2. We say no more but that he suffered in our stead, it is, *perinde ac si in me reperta, aut à me prestita fuisset.*

What my surety doth, is as if I had done it, and so our Homily, every Christian man in him and by him may be called a surety of the Law, *what was lacking in us being supplied by him.*

3. The issue of the businesse is not all, our question is not about the effect, justification, pardon, life. But that by which; which is granted to be by satisfaction made to God our Creditor by our surety Christ, which as it was performed for us, is ours imputed as the Scripture, the word saith, we have it by fellowship with his blood. And with his obedience to death, by his obedience we are made righteous, when you say,

4. *It's not safe sound a truch as supposed, that Christ stood in the stead or place of bel evert, in all things performed by him. Christ did a thousand things and suffered many, of which we had no necessity, as to be borne of a Virgin.*

1. This is the same with the first; as it's layd downe out of the Doctor, there are no such unlimited words, but as our surety, and as satisfaction for our debt.

That we keepe our selves to we say Christ for us; and we say that he was obedient that by it we may be made

righteous: You will us to see, c. 3. *sett. II. of the 2. part.* Which you shall find examined.

2. If Christ suffered many things we have no need of tell us whether it was for himselfe, or whom, or in vaine

Arg. 10. If we cannot be justified by the righteousness of Christ otherwise then by imputation of it, then must it needs be imputed to us in our justification.

But there's no way of being justified, but onely by the imputation of it.

You answer.

The active obedience of Christ hath influence otherwise, qualifying the person for the Sacrifice of himselfe, by which justification is purchased, as before. That it's not by imputation hath been proved by 3 demonstrations and 4. and that our quiver is well nigh exhaust. I know not 2 Arguments more really differing.

1. Your Demonstrations against imputation are all examined.

2. Put that influence of the active obedience in to the sacrifice of Christ to make it propitiatory, I hope it doth not deny imputation, that's granted by those that hold onely Christs passive obedience: It's urged and observed by them that they may not be accounted *Socinians*, nor numbred with them. I see you will leave them there, and be so your selfe if you deny the imputation of Christs righteousness.

The Scripture layeth down imputation of righteousness, which is Gods way of application, his giving it to us, clothing us with it, without which we shall never be the better for it. And it followeth, not that our quiver is exhaust because you know no more, one may judge you willingly ignorant. Let any man read our Worthies in this question, against Papists, and hee shall read many arguments untouched; I wisse Arrows feathered and headed and shot in an other manner of bow, by an other manner of arme then is presented by you.

They

They stick in the Babilonians sides, and you and they shall never be able to pluck them out.

To omit that there's not one, but is managed against your gamefaying. But I will not word it.

11 *Arg.* If we may be said truly to be dead with Christ, crucified, quickened raised, and to sit in in heavenly places with Christ, then may we be truly said to have fulfilled the Law with Christ also (there's no difference) and consequently it's imputed to us and counted ours.

But we may be, &c.

I protest against the Majors consequence, &c.

Whole this is I know not, nor am I bound to spend time about it. It may be you made it as a man of cloyts your selfe, or mared it otherwise made, that you might shoot at it: the force that's aimed at (if I misse not) is to the same purpose that we have spoken to in that head of Communion of which enough, and so I'll passe to your last named argument.

Arg. 12 Whosoever is a sinner and so continueth whilst he lives cannot be justified otherwise then by the imputation of the righteousness of Christ. But every man, Christ onely excepted is so,

You Answer.

If there be no other way or means the condition of the world is miserable, for such there's none, as hath been proved, beyond all reasonable deniall, except I be mistaken.

But blessed be the Father of mercies. — who without that Key hath opened an effectiuall doore of Iustification to sinners, believers are not under the Law but grace and there's no condemnation to them, and if any man sinne we have an Advocate, &c. Dissolving guilt needs no imputation of the active obedience, the propitiation by blood hath done this service, before this imputation is supposed to come at them. The merit of Christs death is not so far exhaust ou pardon that it will not serve to acceptation, &c. Adoption is from his blood. The perfect holiness of his person and righteousness of his life, presupposed, as hath been said.

said. He that hath communion with his death shall not know what to doe with the imputation of his life, after it, but enough if not more then enough of this before.

Here's enough indeed, and more then enough of this.

1. Let the Reader judge an otherwhile, you may be mistaken, and in a miserable case, being so professed an enemy to imputation, and the cause of mistake to so many others.

2. Who questions believers being under grace, or faith that they have condemnation? &c. will not these stand with imputation of righteousness? are you alone the Dr. of those conclusions? are your adversaries, enemies to those conclusions? you take too much upon you.

3. Dissolving guilt needs imputation of righteousness; nay, thence followeth non-imputation of sinne as the Apostle. And *Parau* so answereth Papists as before.

4. Dissolution of sinnes guilt by Christs blood before imputation is dissolution before application, that which putteth the effect before the cause, your friends will not hold with you.

5. Let the merit of Christ death be infinite if it be not applied, imputed by God, received by us, it will not have any effect, there's neither pardon, nor adoption; there must be communion with his death first, before there be the effects, which is by imputation.

And who seeth not but that despised things, the holynesse of Christs person and righteousness of his life, are supposed by your selfe, to this efficacy of his blood, to make it a Sacrifice to Justification, that without which Christs death was in vaine? and must there not be fellowship with it, bloods essentiall requisites also.

Fellowship with one and other are together, not first with death then life, the issues are from both, imputed or given to us, received by faith. Will you separate blood and it's essentiall requisite or communion with them to Justification? you cannot.

And

And now you make an end with, *we have overcome*, and yet I am not satisfied, and I have laboured to give you an account thereof, the issue I leave to God, praying in your forme; The Lord by his Spirit leade us in to the way of truth and keepe us that we turne not aside either to the right or left hand, that we may be soundly built up in our holy faith and fitted for his everlasting Kingdome. *Amen.*



FINIS.



ERRATA.

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ERRATA.

Adde i. *Arg.* p. 48. 1 Par. for first, p. 49. put second 2 par. for iustitiam iustitia.
p. 12. for which righteous in p. 13. p. 16. no. to himselfe but us, read *C4 isti* p. 19.

2 Par: in the Conclusions, Errata.

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